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NOTES ON THE FOX WÂPANŌWIWENI

By TRUMAN MICHELSON

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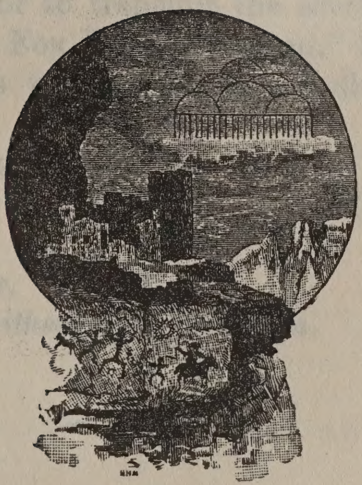
BY
TRUMAN MICHELSON



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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., May 12, 1931.

Sir: I have the honor to transmit the accompanying manuscript, entitled "Notes on the Fox WâpAnōwiweni," by Truman Michelson, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. Stirling,
Chief.

Dr. Charles G. Abbot,
Secretary of the Smithsonian Institution.

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NOTES ON THE FOX WĀPANŌWIWENI

By Truman Michelson

INTRODUCTION

The first Indian text (p. 20 et seq.) was written in the current syllabic script about 15 years ago by Alfred Kiyana. The first few pages are restored according to the phonetics of Thomas Scott, the remainder according to those of Harry Lincoln. The English translation is based on an English translation written by Tom Brown, a Sauk of Oklahoma. This has been slightly modified to agree with what I conceive Fox grammar to be. Some grammatical notes secured from Harry Lincoln were most useful in analyzing the Indian text and indirectly showed the accuracy of Brown's original translation.

The second Indian text was written in the syllabic script a few years ago by a member of the Bear gens who desires to remain anonymous. He is the author of the Indian original of the second account of the Thunder Dance of the Bear Gens in Bulletin 89 of the Bureau of American Ethnology. The English translation is based on a paraphrase written by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the text. Some linguistic notes, based on the text, obtained from Harry Lincoln, were most helpful in this. The syllabic text was restored according to his phonetics.

The third Indian text was written in the current syllabic script by Jim Peters and restored according to the phonetics of Harry Lincoln. The English translation is based on a paraphrase written by Horace Poweshiek, supplemented and corrected by a grammatical analysis by myself. Some linguistic notes obtained from Harry Lincoln have also proved helpful.

The fourth Indian text was written in the syllabic script by Sam Peters (son of Jim Peters); it is restored according to the phonetics of Harry Lincoln. The English translation is based on a paraphrase written by Horace Poweshiek, supplemented and corrected by an analysis of the text by myself.

In presenting these Indian texts with English translations, together with some other material in this introduction, I do so with a certain amount of diffidence, for it is obvious that these notes are rather disjointed and that more detailed information on a number of points would be highly desirable. Owing to the conservative character of the Fox Indians it is not likely that such desiderata can be taken care of for some time to come; and in so far as these notes on the Fox WâpAnōwiweni contain much more information than was known previously, save to Fox Indians, they are well worth printing now. General knowledge of the published material on the Fox Indians is presupposed; I therefore have not annotated all the material presented very fully.

From prior experience I consider the informants as perfectly reliable. However, it may be pointed out that it is possible to check them in a number of ways. Obviously it is a simple thing to compare some of the songs given by Alfred Kiyana with those given by Jim Peters, etc., bearing in mind that owing to the faulty manner of writing songs in the current syllabic script some minor discrepancies are bound to occur. [1] [It may be here stated that for the most part songs are given in roman type, but otherwise I have followed the principles of the syllabary.] Again, the list of members (given in "syllabics," substituting roman type for the script) on page 15 et seq., is not a list of purely fictitious persons. Where known to me, I have added the current English personal names.

I do not understand the exact connection of the Owl Dance (see the Indian text, p. 168 et seq.; also p. 21) with the WâpAnōwiweni, but have been told of this connection by at least one other informant. The name of the same traditional hero "MAMAʿsāʿA" is attached to it. I may add that in 1917 Alfred Kiyana informed me that the first of the Bear gens to be blessed was MAMAʿsāʿA. Incidentally I may remark that a Fox Indian of this name died some years ago. Years ago Sam Peters stated that a sacred pack formerly in possession of his father belonged to the WâpAnōwiweni rite. (See Bull. 85, Bur. Amer. Ethn., Washington, 1927, p. 95.) Here again the exact connection is uncertain.

The author of the Indian text (p. 108 et seq.) on another occasion wrote in the current syllabic script an account of the same ceremony, without having access to the other account. The two agree very well; and it should be noted especially that the two diagrams,[2] so far as they are comparable, differ very slightly. The second account contains a few elements not found in the first. An abstract of it is therefore presented.

---

[1] It may be observed at this point that the esoteric meanings in the first Indian text are those given by Alfred Kiyana on another occasion. Consult the Indian texts as well as English translations in comparisons; for the latter are based on those of different interpreters.

[2] See Fig. 1 for the diagram appurtenant to the Indian text printed on p. 108 et seq.

The Great Manitou makes up his mind that he has made mortals' lives too short. He summons the other manitous and tells them to bless the people.[3] MAMAʿsāʿA goes about wailing with tobacco in his hands, realizing the uncertainties of life. He eventually is blessed by a WâpAnōwA, who takes him to the other WâpAnowAgi and the Great Manitou, who all confer the same blessings.[4] The Foxes (Meskwakies) are surrounded by hostile Indians. There is no possible escape. MAMAʿsāʿA beats a drum all night long and puts the foe to sleep by singing one song ("Ghost, I tell you to-day," the second half of which is "I exactly tell you to-day, I exactly tell you to-day").[5] His companion was Ke le yo ma wa.[6] A holy wolf hide is dipped in water four times. A heavy snow falls, and the Foxes escape unnoticed.[7] MAMAʿsāʿA now admonishes his fellow clansmen in the usual manner. An explanation of how the ceremony is conducted to-day is given, together with the usual conventional speeches.[8]

A Fox Indian who desires to remain anonymous wrote an account appertaining to our subject, consisting of about a hundred pages of manuscript in the ordinary syllabic script. Harry Lincoln dictated an English version of the first few pages (which version I have since checked by working out a grammatical analysis of most of the syllabic text), but the remainder was translated by myself. Since the information was given in a rambling style, and as the text ends abruptly, I have decided to present only an abstract of the myth; and to note here that according to the author poison formerly was kept in clamshells; and to-day the WâpAnōwiweni is a rather jolly affair, for they have ceased to practice it very strictly; that formerly it was held in a long wickiup similar to one used in the Metäwiweni; and that Fox shamans know a very poisonous weed which the whites also know; mixed with urine, it is even more efficacious:

A man's brothers die one by one; also his parents pass away; only he and his sister survive. The man fasts and is warned by the Spirit of Fire that a witch[9] has evil designs on his sister; is told to use cedar leaves[10] to find the witch who was to come that night. The witch comes and hides under a clamshell.[11] The man throws a cedar shaving into the fire and finds the clamshell. The witch arises from underneath it. The man kills the witch, flays him, and cuts off his head. The man decides to hold a ceremonial feast. His ceremonial attendant is told only to invite notorious witches. He feeds them the witch's head, claiming that the witch's body is a bear's.[12] He in turn is invited to a Wâpᴀnōwiweni meeting. He is warned that they plot his death; and is told how to excel in the shamanistic tricks. The shamans fail to get meat out of boiling water. The man, spitting medicine on his arm, plunges it into the boiling water, and brings forth the meat without injury to himself.[13] The shamans are afraid. They now pick up hot coals. The man rubs medicine on arms and hands and picks up the hot coals.[14] The shamans are now much afraid. The ceremony ends the next day without any special events.

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[3] This whole section consists of the regular formulas. Compare Bull. 95, Bur. Amer. Ethn., p. 48 (bottom). See also Bull. 85, Bur. Amer. Ethn., p. 125 et seq.; Bull. 89, Bur. Amer. Ethn., p. 49 (bottom) et seq.; Bull. 95, Bur. Amer. Ethn., pp. 23 (middle) et seq., 61 et seq., 103; and this volume, pp. 125, 127, 129.

[4] All of this consists of the usual conventional phraseology. See the above-named bulletins of the Bureau of American Ethnology passim. Consult also the first and fourth papers, Fortieth Ann. Rept. Bur. Amer. Ethn; also pp. 35 et seq., 129 et seq., 143 et seq. of this volume.

[5] This is much the same as the beginning of the story of White Robe (WâpAʻsaiyA). See Jones's Fox Texts, Publications of the American Ethnological Society, vol. 1, pp. 9, 11, 13. See also this volume, pp. 169, 171. For the song, see pp. 70, 71, 80, 81, 88, 89, 98, 99, 148, 149, 150, 151, 172, 173.

[6] Ke le yo ma wa is a name appropriate to the War Chiefs gens, exactly as MAMAʻsāʻA is to the Bear gens.

[7] See Jones's Fox Texts, pp. 11, 13. A version of the WâpAʻsaiyA tale told me over 20 years ago by Joseph Tesson, sr. (now deceased), corresponds rather more closely to the Fox text of which the abstract is presented. This is another proof that legends, etc., of primitive peoples are not organic wholes, but consist of preexisting material combined in slightly varying ways.

[8] The red headdress is mentioned, and the flute is stated to come from the SāgimāʻkwāwA pack, on which see Bull. 85, Bur. Amer. Ethn., p. 117 et seq. For the conventional speeches, consult the bulletins of the bureau cited above and this volume, pp. 8, 9, 59, 61, 69, 71, 75, 77, 87, 89, 93, et seq., 97, 99, 105 et seq., 115, 117, 125 et seq., 151, 153, et passim.

Another Indian who desires to remain anonymous has given me some information on the shamanistic tricks which he has seen performed by members of the Bear gens, adding that members of the Wâpᴀnōwiweni are the greatest adepts in these. All the tricks except the first are stated to have been performed by members of that society. He states that as a spectator he was not privileged to ask how they were done. Stones or feathers in box were removed without touching the box or contents. Balls of fire were produced. Snake skins were held in the hands of the practitioners; the snake skins then became alive and the snakes "spoke." Down of feathers came to life, "talked," and went about the lodge. Stones ran around in a circle. Cat hides also were used. They successfully called upon the Wâpᴀnōwi birds to come.[15]

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[9] The ordinary Fox word for witch is mänetōweʻsitᴀ, a participle of manetōweʻsīwᴀ, "he, she is a witch." This has exactly the same main stem as manetōwīwᴀ, "he, she has the nature of a manitou"; the former has the animate copula -eʻsi-, the latter has the auxiliary -i-. The same stem occurs in manetōwᴀ, "supernatural spirit," etc., and manetōwi, "supernatural power." Compare W. Jones, The Algonkin Manitou, Journal of American Folk Lore, vol. 18, New York and Boston, 1905, p. 184 (inferentially), and T. Michelson, Notes on the Great Sacred Pack of the Thunder Gens of the Fox Indians, Bull. 95, Bur. Amer. Ethn., Washington, 1930, p. 55. Sauk has an exact equivalent of manetōweʻsīwᴀ and is also used in a malevolent sense. Compare A. Skinner, Observations on the Ethnology of the Sauk Indians, Bull. Publ. Mus. Milwaukee, vol. 5, No. 1, Milwaukee, 1923, p. 55. Apparently Ojibwa also has, but the meaning is rather different. Algonkin has an exact equivalent also, but the meaning is rather "he is a sorcerer," etc., whether malevolent or not can not be determined from the published material. (It may be added that there are several derivatives of the stem manetōw- in several Algonquian languages, some with malevolent ideas, some with beneficent. Note especially Fox manetōʻkāʻsōwᴀ, "he conjures for a miracle," has an exact equivalent in Plains Cree manetōʻkāsow; the Fox word literally means, "he, she pretends to be a manitou." Fox nemanetōmi, "my mystic power," is, I think, used only in a malevolent sense. Fox manetōwimigᴀtwi means "it is laden with manitou power," and applies only to what is inanimate; e. g., a sacred pack [mīcāmi]. Fox mīʻckaweʻsīwᴀ means "he, she is physically or mystically powerful"; from it is derived mīʻckaweʻsiweni, an abstract noun, "power.") A less common word in Fox for "witch" is nänāʻkaweʻsitᴀ, nänāʻkaweʻsīʻᴀ, the former being a participle, the second an animate noun; both are derived from nᴀnāʻkaweʻsīwᴀ, "he, she is a witch." This last is derived from the stem nᴀnāʻkawi-, "make sport of, play a prank on," with the animate copula mentioned above; nᴀnāʻkawi- rarely is found unreduplicated, and when then combined with the instrumental participle -ʻw- (-ᴀʻw-), means "to bewitch"; note the compound nᴀnāʻkawinātawinōni, "witch-medicine," p. 5.

[10] Cedar leaves are used in exorcisms and ceremonials among the Foxes. See T. Michelson, The Mythical Origin of the White Buffalo Dance of the Fox Indians, Fortieth Ann. Rept. Bur. Amer. Ethn., Washington, 1925, p. 91; Notes on Fox Mortuary Customs and Beliefs, ibidem, p. 357; A Sacred Pack called Aʻpenäwänäʻᴀ, belonging to the Thunder gens of the Fox Indians, Bull. 85, Bur. Amer. Ethn., Washington, 1927, pp. 102, 110; A Sketch of the Buffalo Dance of the Bear Gens of the Fox Indians, Bull. 95, Bur. Amer. Ethn., Washington, 1930, p. 13.

[11] For this trick compare also W. Jones, Ojibwa Texts, ed. Truman Michelson, Publ. Amer. Ethn. Soc., vol. VII, pt. II, New York, 1919, p. 379.

[12] According to Fox ideas a bear is the most dreadful form of a witch. See W. Jones, Fox Texts, Publ. Amer. Ethn. Soc., vol. I, Leyden, 1907, p. 155 (footnote).

[13] See p. 13 et seq.

[14] Compare p. 13.

The same Indian tells me that when a lad his father called him aside, took down his sacred pack, and told him he was going to show him something. The man took out an otter hide and said it would come to life and speak. The shaman began singing, and both of these things happened. [Compare p. 63 of Mem. Amer. Anthrop. Assn., vol. v, Lancaster, 1918.] Then the otter became only an otter hide, which was put away in the sacred pack. The informant (who has had a little schooling) tells me he does not know whether his father hypnotized him or not; or whether his father had practiced ventriloquism or not. He added certain Fox societies conjured with bones, but unfortunately did not give any details.

Eighteen or nineteen years ago Alfred Kiyana told me that of the Metäwiweni, Sīʻsᴀʻkyäweni,[16] Wâpᴀnōwiweni, and Nᴀnāʻkawinātawinōni only the last three were still practiced, stating that there was then only one old woman who belonged to the Metäwiweni. (When I first went to Tama in July, 1911, there were two old women who belonged to it.) The last may be translated "witch medicine." Persons belonging to the Wâpᴀnōwiweni had to be members of the Bear or War Chiefs gentes; gentes cut no figure as regards the other three. There was no fixed order in which a person entered them. Persons belonging to the Wâpᴀnōwiweni could pick up red-hot rocks or eat anything boiling.

Many years ago Alfred Kiyana wrote a Fox text in the current syllabic script on the Wa le si wi so tti ki which I translated. Obviously in some way the performance is connected with the Wâpᴀnōwiweni, as is shown by the mentioning of the Wâpᴀnōwi birds. Alfred Kiyana has been dead many years, and thus far my efforts to learn more about the Wa le si wi so tti ki have been fruitless. I therefore present my translation as it is. The ceremony obviously follows the general Fox pattern for gens festivals, and the ritualistic origin myth conforms to the usual Fox scheme.

---

[15] One set of shamans used crickets, another insects. Addition, February, 1931.

[16] I have a long unpublished Fox text (by Jim Peters, of Sauk descent, though he lived with the Foxes at Tama, Iowa) in the current syllabic script on the origin of the Sīʻsᴀʻkyäweni. This follows the usual type of Fox origin myths; but it has one novelty, the incorporation of a story within a story—an art form which apparently is practically absent from aboriginal American literature. [The incorporated story is a variant of "The Turtle Brings Ruin Upon Himself," on which see Jones's Fox texts, pp. 315–331.] The blessing was conferred by a gray hawk, pike, squirrel, and crawfish. The hero sucks out a hair of a deer's tail from a sick young man, who is then restored to health; the patient is asked to say what shall happen to the witch who had plotted tgainst him. Death in four days is the decision, which happens. All this is enough to connect the Sīʻsᴀʻkyäweni with the Ojibwa Tcīʻsᴀʻkīwin, Plains Cree Tcīkusāpᴀʻtᴀʼmawin (Michelson, information). But the external performance follows Fox lines; the description of the other practices, which among the Sauk so closely follow the Ojibwa and Cree ones (see Skinner, Observations on the Ethonology of the Sauk Indians, pp. 54, 55), has no counterpart in the Fox text, whether such practices exist or not among the Foxes. I call attention to the fact that the Fox Sīʻsᴀʻkyäweni and Ojibwa Tcīsᴀʻkīwin do not conform initially to recognized phonetic shifts. I have previously called attention to other apparent irregularities of this kind.

What Wa le si wi so tti ki means is a matter of doubt. The word is clearly a participial, third person animate plural, intransitive, verbalized from a noun wa le si wa (reconstructed by myself); "Those who are named after the wa le si wa" is as far as we can get with certainty. The manner of formation follows the ordinary designations of gentes; e. g., mä‘kwi‘sucig$^{kI‘}$ [me gi so tti ki], "Those named after the Bear," derived from mᴀ‘kwᴀ "bear" [ma ga]. To judge from Algonkin, Cree, and Ojibwa *wa le si wa would mean "swan." If we were sure that Forsyth's wab-bis-see-pin, "swan root" (Thomas Forsyth, An account of the manners and customs of the Sauk and Fox nations of Indians tradition, in E. H. Blair, The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes, vol. II, Cleveland, 1912, p. 228), were native Fox (the exact equivalent is found in Ojibwa and Algonkin; the preceding muc-co-pin, "bear potato," is native), we would have additional support, but the ordinary word for "swan" is totally different. It may be mentioned that a Swan gens occurs among the gentes of both the Sauk and Fox according to information furnished by the late William Jones (see the articles Sauk and Foxes, Bull. 30, Bur. Amer. Ethn., Washington, 1907–1910, pt. 1, p. 473; pt. 2, p. 478); it is also on the lists given by Forsyth (loc. cit., pp. 191, 192); it is on at least one list of my unpublished Sauk material and on at least one list of my unpublished Fox material; it is also on M. R. Harrington's lists of Sauk gentes (Sacred Bundles of the Sac and Fox Indians, Univ. Pa., Univ. Mus. Anthrop. Publ., vol. 4, no. 2; Philadelphia, 1914, pp. 131, 160); it is absent from Major Marston's list of Sauk gentes (letter of Major Marston to Reverend Doctor Morse, in E. H. Blair, The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes, vol. II, Cleveland, 1912, p. 163); but as he states there are no less than 14, though he cites but 9, this is inconclusive; it is absent from A. Skinner's list of Sauk gentes (Observations on the Ethnology of the Sauk Indians, Bull. Publ. Mus. Milwaukee, vol. 5, no. 1, Milwaukee, 1924, p. 13); it is absent from the list of Lewis H. Morgan (Ancient Society, New York, 1878, p. 170), as it is from the list of Isaac Galland (The Indian Tribes of the West, Annals of Iowa, vol. VII, no. 4, Davenport, 1869, p. 350), both of which lists refer presumably to the Sauk, not Fox, as I have pointed out in my review of A. Skinner's Observations, etc. (Amer. Anthropologist, n. s., vol. 26, Menasha, 1924, pp. 93–100). Unfortunately the word given by Forsyth as the designation of the swan gens in both cases is in reality nothing but the animate plural of the ordinary word for swan, somewhat corrupted; and it is to be much regretted that none of the other authorities citing the Swan gens give the native designation. So we can not be sure that Wa le si wi so tti ki (presumably = Wâpeʻsiwiʻsutcig^{kiʻ}) means "those named after the swan." I may add that it has been suggested to me that Wa le si wi so tti ki really is Wa le di wi do tti ki (Wâpeʻciwiʻsutcig^{kiʻ}), "Those named after the gray (white) lynx," a group said to have become extinct about twenty-eight years ago. But as Kiyana in his syllabic text writes Wa le si wi so tti ki three times, and as his texts otherwise keep si (ʻsi) and di (ʻci) apart rigorously I am not entirely convinced that this is the correct solution.[17]

The translation is as follows:

This is how it now is when a gens festival is held. Many worship the buffaloes and those called "Wâpᴀnōwi birds." A young maiden is the chief dancer. She is the chief dancer when she first begins to menstruate. For a very long time when the dance was held only young people were the dancers. They were not old women, but virgins. Any young person continued to dance. And the same with regard to men. No old man can dance, only a young one, so that they will not be tired.

They dance twice in clusters, and twice in a circle. While they are dancing in clusters they begin to dance in a circle. They dance the Bird Dance when they dance in clusters; they dance the Buffalo Dance when they dance in a circle. Whenever they dance they dance for a long time. They must not stop dancing prematurely. At the end of the dance the men dancers stop dancing, and the women do the same. That is why the elder people do not think much of it.

Dogs are what are offered in the festival, and beans, Indian corn, strawberries, Indian sugar, and watermelons. When the Wâpᴀnōwi birds are worshiped corn and beans are the proper foods. And when the buffaloes are worshiped, dogs are suitable.

When they are worshiped together the very same songs are mixed, buffalo songs and Wâpᴀnōwi bird songs. That is why they dance anyway.

The leading virgin is given the dog's head[18] and Indian sugar.[19] She stoops down when she eats. She does not use a spoon.

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[17] A reliable informant tells me "those named after the swan" is correct. Addition, February, 1931.

[18] For the gift of the dog's head see notes on the Buffalo Head Dance of the Thunder Gens of the Fox Indians, Bull. 87, Bur. Amer. Ethn., Washington, 1928, p. 6; Observations on the Thunder Dance of the Bear Gens of the Fox Indians, Bull. 89, Bur. Amer. Ethn., Washington, 1929, pp. 8, 9; and the references given in these citations; also Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[19] Compare Bull. 87, Bur. Amer. Ethn., p. 27; Bull. 95, Bur. Amer. Ethn., p. 19.

And this is how the celebrants are seated in groups.[20]

These are the things the celebrants sound.[21]

The leading man used, it is said, formerly a buffalo head as a headdress as long as he danced.[22]

The virgin uses the tail of a she buffalo; it is just above her buttocks. She fastens it on her belt when she dances.[23]

The leading man fastens the tail of a buffalo bull on his belt while he dances.[23]

This is how that ritual is conducted. They wear oak leaves in their hair; the woman white oak, and the man black oak leaves, which they fasten in their hair for as long as they dance.[24] And they always eat dogs. Whenever the ceremonial attendants are told "Give invitations," they go about giving invitations. And this is what is reported of the ceremony when they speak in the worship. The buffaloes and the Wâpᴀnōwi birds are they whom they worship. Now this is exactly what they say to them when they speak to them:

"Our grandfather, this day when we worship you, we have boiled dogs, our pets, for you; and this other sweet food. You therefore must bless us in a way which is good. With life—that is the way you must bless us. That we continue to play long with our friends, that is the way you must bless us; and that we may not be sick. Moreover, may we easily slay each one of our foes. Such is the way you must bless us. And just as an old man lives his full span of life, so you must bless us that we live the full span of our lives. That we continue to see your land for a long time, and forget our sorrows—such is the way you must bless us. And that we continue to steadily see your sky for a long time and forget our sorrows as you continue to change the appearance of the clouds—such is the way you must bless us. And we must have these sacred packs which you have placed here for us when we sacrifice. In whatever way you thought of the one whom you first blessed, that is the way we desire you to bless us. In whatever way you all spoke to our venerable man at the time when you began to think of blessing him, in whatever way you spoke to him in a circle (east, south, west, and north), as you then blessed him, you must bless us when we are doing this to-day. Even the one called the 'Great Manitou,' who blessed our old man, must have spoken to him. He ordered us to do this. This is the way you must think of us. 'That is why I am not at all afraid of pitying you at this time. Even at this time whenever you remember me, I shall hear you.' That, very probably, was what you said to our venerable man.

---

[20] The drawing can not be reproduced because it contains some annotations which I do not understand. I therefore here summarize the diagram. The singers (rattlers) are on the south side of the summer house. The drummer, said to be a Tō‘kānᴀ, is in the center; the singers (rattlers) to the west of him will be Kĭ‘cko‘ᴀgi, those to the east of him Tō‘kānᴀgi (the exact opposite of what takes place in the Thunder Dance of the Bear Gens of the Fox Indians; see Bull. 89, Bur. Amer. Ethn., pp. 37, 61). Women belonging to those celebrating the festival and who are Kĭ‘cko‘ᴀgi are in the southwest corner of the lodge, those who are Tō‘kānᴀgi being in the southeast corner. Dancers who are Kĭ‘cko‘ᴀgi are in front of these women. Tō‘kānᴀgi women (function?) are in the northwest and northeast corners. The people (sex and function ? smokers ?) in the rear on the north side are Tō‘kānᴀgi. When they dance in a circle they start on the south side, about opposite the drummer, go east, north, west, and then south. The chief singer is immediately to the right of the drummer.

[21] A flute.

[22] See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 504, etc.; also Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[23] Compare Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 504, 523; Bull. 87, Bur. Amer. Ethn., p. 23; Bull. 95, Bur. Amer. Ethn., p. 17; Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

[24] See also Bull. 72, Bur. Amer. Ethn., p. 15; Bull. 87, Bur. Amer. Ethn., p. 27; Bull. 95, Bur. Amer. Ethn., pp. 11, 17; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 504, 523; Proceedings of the Twenty-third Internat. Cong. Americanists, New York, 1930, p. 546.

" 'And if a foe of yours goes about our land always speaking evil of you, he shall stop thinking of it. And if he does not stop thinking of it, he shall instead curse himself.' That, it seems, is what you so pleasantly said to the one you first blessed. And so we ask for more power from you in that respect. And that we live here until the end is what we implore you, as many of you as are called manitous. And so think this way of this religion of us who are named after the Wa le si wa. And you will think the same of every kind of a society; and you will think exactly the same of these persons who are the directors when we worship you. And you must think exactly the same of these men and women who were called when we are worshiping you to-day while it is daylight. That is all, our grandfather."[25]

That is exactly what those named after the Wa le si wa say when they first make a speech.

And the ceremonial attendants are in the habit of eating as soon as it is afternoon. As many as are ceremonial attendants eat a kettle full. That is the amount those who singe the dogs eat. At the time they are seen they are summoned. Even a boy is summoned. They are summoned in the order they are seen. The waiters who boil the food early in the morning are different. And those who served as ceremonial attendants the day before are different. They are called "those who singe (the dogs)." And the headman there is the one who continues to serve the ceremonial attendants food.

The ceremonial attendants may eat well; food is served to as many as there are. And so they sit down to a single bowl. It is called "the ceremonial attendants' bowl." The bowl must have a pointed handle. This is how it is.[26] They all sit down and eat out of this as long as the festival is held. As long as this festival is held so long it is displayed. Only men are made to sit down to eat together, not women. And girls are not made to sit down and eat together. Only a ceremonial attendant is the one who sits down and eats in a group. Not even the chief says, "I shall sit down and eat in a group." "Are you a ceremonial attendant?" he is asked. "Whenever you are a ceremonial attendant, you may sit down and eat in a group." That, it is said, is what he ordinarily is told. And then, it is said, the ceremonial attendants cease to say anything. Only a ceremonial attendant is ever made to sit down and eat in a group when others have a bowl. He does not sit down and eat in a group from his own bowl. Surely this is how he must sit down and eat in a group. The bowl is called "the ceremonial attendants' bowl." As soon as the others have eaten, it is said, a ceremonial attendant starts to go out.

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[25] The speech obviously follows the standard pattern with but minor deviations.

[26] A drawing of an ordinary wooden bowl with a handle, not reproduced.

This is where the one blessed dreamed, and what he dreamed.[27]

This is the wickiup where the one fasting dwelt. He fasted for several years. He lived with his grandfather and was made to fast there. As soon as he was plainly bony, he was asked, "Have you dreamed of anything?" "No," he said. And then he was made to fast again. "Soon your grandfather will again ask you a question. You will inform him. This is what you are to say to him: 'It is said that as soon as I dream of anything, this dwelling of ours will begin to fall down.' That is what you will say to your grandfather. 'And, it is said, in this way you will learn it by seeing it,' you will tell your grandfather," he was told in a dream. Soon he was again asked by his grandfather, and he said to him, "It is said you will know by this sign, this dwelling of ours will begin to fall down." That is what he said to him. Suddenly he was told, "My grandchild, you begin to speak great words. Now perhaps you think, 'our wickiup poles are nearly rotten'; that is why you say that," he was told by his grandfather. He ceased saying anything to him. Soon later he had a vision of a long wickiup. He always had a bright vision of the same thing. He thought it was up above. He dreamed of it always. Well, one winter he dreamed the same thing. Whenever he forgot it he always dreamed of it. That is what happened to him. He was surely to dream of something, he made up his mind. He told his grandfather. "You have had a fine dream, my grandchild," he was told.

And in the winter he dreamed there was a very long wickiup. He dreamed that the long wickiup looked very nice. But no one dwelt there. And again, he dreamed only this. He dreamed that he went inside. It is said that whenever he forgot he again dreamed the same thing. Finally he always remembered the wickiup. And soon he told his grandfather what he had been in the habit of dreaming of. "Oh, my grandchild, you will soon dream of something great. It is now a long time since you have continued to dream. If I see anything, then you will have a great dream, my grandchild. Do not think lightly of your blessing." When it was winter he began to fast. At that time, it is said, he was blessed. He had a vision of the one whom he first saw in a vision. He was addressed by a buffalo whom he saw. "My grandchild, now you see me here, up above," he was told. "Verily I give you life, so you will live a very long time, so that no one will overpower you, if your enemy or fellow tribesman who knows an evil medicine thinks anything against you, so be it; you will attain old age. This is another way in which I bless you. Well, you will continue to walk. You will go where your foes have a village. As many as may accompany you will slay many. But I shall also give you my medicine, of which I am fond. This is what it is called: 'buffalo medicine.' And this is what you are to do with it when you use it. Even your foe will not see you if you are fighting against each other. You will chase them around, striking them down; but, my grandchild, you must always worship me.

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[27] A picture of a wickiup, a buffalo, and a Wâpʌnōwi bird.

"We have already told you the one who orders us to bless you that way. So I bless you that way. I think of you in the way I said. I do not tell you any more. And I do not finish telling you prematurely. That is how I bless you."

And as this fellow looked again, there it was. He saw a large eagle. "My grandchild, I also bless you the same way. I bless you so that you will attain an old age. You will be unable to move around, as it is difficult. I shall bless you that way. But, my grandchild, do not cease to remember me quite often. As long as the earth persists you will think of me from time to time. For I shall tell the truth in what I say to you. I bless you so that you will be unable to move in any way from old age. And that you will live to be a very old man is what I tell you. That is why I tell you, 'you will be unable to move.' And if any one thinks anything against you, he shall have no power over you. Even your own tribesmen shall not prevail over you, if they plan something against you. And I bring this flute which I shall recognize. Whenever you celebrate a gens festival you will blow it. If you blow it, first you must hold it toward the east; and if you blow it again, to the south; if you blow it again, to the west. And you must hold it to the north. And whenever you give dances, the headman, whoever shall serve as your ceremonial attendant, will continue to blow it all the time. But you must take good care of this for me, so that I shall bless you.

"Well, to whatever old age the manitou destines this earth, so long I shall think of you. Your body will get old there. In a way, I as if give you this road. You will have a road that is good and beautiful. And you must follow what I think of you when I bless you. And two of us shall speak to you," he was told.

Then he was addressed by two manitous who blessed him. "As often as whoever shall recollect us, we shall already know him. There will be a time when we shall remember anyone who follows this road. Whoever shall carefully remember us, he is the one whom we shall know by his doing so. Soon this life will be hard for all to get while you are living, for you all will die. He, that leader (the Great Manitou) says, 'You are not dead.' Even we say you are not dead. We bless you. I have full control as to where you will wander. If I think, 'well, I shall go up yonder in the sky,' I shall go there. At the very moment I thought I should start to go, I should start to go. And the same applies also to this buffalo. He has even more the nature of a manitou. His bellow reaches far down in the earth and far above. That is why I say to you, 'He has more power.' Well, you must gather only those relatives of whom you are fond when you hold your first gens festival. You will look at those who are to hold a gens festival with you. These very persons will always hold festivals with you. You will tell them truthfully what we think of you. You must strongly urge them to remember it. You will tell them, 'do not think disobligingly toward any one.'

"As many of us as are called manitous bless you all alike. We think less of no one. We think of you alike. Yet even we were told, 'You will continue to bless only a person who fasts.' That is why we do not continue to bless merely any of you. And if we had not been told that, if we had not been told, 'You will continue to bless any one,' we should have continued to bless any one. Now the one called a manitou desires many persons to continue to paint themselves with ashes—some boys, some girls, any one. Of course he is not at all beautiful, he will only know how to send his blessing. Se we all will be given a smoke from it (i. e., mortals will do this in exchange for their blessings). That is why we desire all of you to fast carefully and earnestly. We were the first to obtain power over your bodies so that we could bless you. Many another called a manitou went about thinking of blessing you. So you must strongly urge those who are to share your guardian spirit, you who are named after the Wa le si wa, to do this. That is the way we think about your dwelling. You must make this that way. Whenever you shall have dwellings you shall gather each other there, and you shall tell each other. You must always tell those with whom you are always to celebrate your festival. Never think lightly of this wickiup. You have had many visions of it a long time beforehand. So we bless you. We have never thought lightly of this. We always as if told you. Finally you ceased forgetting it. This is why we treat you so.

"That is what you must tell the future young people from time to time. Finally you will be an old man. You will tell them from time to time. Finally you will continue to be led there to instruct them. Eventually when you are asleep you will die," he was told.

That, it is said, is what happened to him. The one blessed reached to a very old age.

It should be pointed out that the phonetic equivalents of Fox wâpᴀnōwᴀ (plural wâpᴀnowᴀgi) in Cree, Ojibwa, Algonkin, and apparently Menomini, mean "sorcerer, wizard," whereas the Fox word designates a mythical bird (and in the plural, mythical birds).

That there are four of these is simply because four is the holy number among the Foxes. That a Kīʻckō WâpAnōwA is in the south and a Tōʻkān WâpAnōwA in the north is in accordance with the ceremonial localizations of Kīʻckōs and Tōʻkāns among the Foxes.

The tricks of putting one's arm in boiling water (and pulling out meat), and handling fire without injury have been reported for the various central tribes of the United States; usually both occur in the same tribe. (See, for example, J. O. Dorsey, Study of Siouan Cults, Eleventh Ann. Rept. Bur. Ethn., Washington, 1894, p. 469; W. J. Hoffman, The Midē'wiwin or Grand Medicine Society of the Ojibwa, Seventh Ann. Rept. Bur. Ethn., Washington, 1891, pp. 156, 157, 275; W. J. Hoffman, The Menomini Indians, Fourteenth Ann. Rept. Bur. Ethn., Washington, 1896, pt. 1, pp. 62, 63, 66, 67, 151–157; W. Jones, The Central Algonkin, Ann. Archaeol. Rept. for 1905, App. Rept. Min. Ed. Ont., Toronto, 1906, p. 145; W. Jones, Ojibwa Text, ed. Truman Michelson, Publ. Amer. Ethn. Soc., vol. vii, pt. ii, New York, 1919, p. 314 et seq.; R. Lowie, Dance Associations of the Eastern Dakota, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. ii, New York, 1913, p. 113 et seq.; R. Lowie, Societies of the Hidatsa and Mandan Indians, ibidem, pt. iii, New York, 1913, pp. 252, 253, 308, 309; R. Lowie, Societies of the Arikara Indians, ibidem, New York, 1915, pp. 668, 669; R. Lowie, Primitive Religion, New York, 1924, p. 303; J. Mooney, The Cheyenne Indians, Mem. Amer. Anthrop. Assn., vol. i, Lancaster, 1907, p. 415; J. R. Murie, Pawnee Indian Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. vii, New York, 1914, pp. 608, 609, 613, 616; P. Radin, The Winnebago Tribe, Thirty-seventh Ann. Rept. Bur. Amer. Ethn., Washington, 1923, p. 342 (bottom); A. Skinner, Societies of the Iowa, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. ix, New York, 1915, pp. 702, 703; A. Skinner, Ponca Societies and Dances, ibidem, New York, 1915, p. 789; A. Skinner, Ethnology of the Ioway Indians, Bull. Pub. Mus. Milwaukee, vol. 5, no. 4, Milwaukee, 1926, p. 240; A. Skinner, Observations on the Ethnology of the Sauk Indians, Bull. Pub. Mus. Milwaukee, vol. 5, no. 1, Milwaukee, 1924, p. 55; A. Skinner, The Mascoutens or Prairie Potawatomi Indians, pt. iii, Bull. Pub. Mus. Milwaukee, vol. 6, no. 3, Milwaukee, 1924, p. 354; A. Skinner, Associations and Ceremonies of the Menomini Indians, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xiii, pt. ii, New York, 1915, pp. 171, 191, 192; A. Skinner, Notes on the Plains Cree, Amer. Anthrop., n. s., vol. 16, Lancaster, 1914, p. 78; C. Wissler, Societies and Ceremonial Associations in the Oglala Divisions of the Teton-Dakota, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. i, New York, 1912, pp. 82–85; C. Wissler, General Discussion of Shamanistic and Dancing Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. xii, New York, 1916, pp. 859–861; C. Wissler, The American Indian, 2d ed., New York, 1922,

p. 201. The references given in the above should also be consulted. R. Lowie (Plains Indian Age-Societies, Anthrop. Papers Amer. Mus. Nat. Hist., vol. xi, pt. xiii, New York, 1916, p. 925) identifies the Fire Dance of the Arapaho and Gros Ventres (on which see A. Kroeber, The Arapaho, iii. Ceremonial Organization, Bull. Amer. Mus. Nat. Hist., vol. xviii, pt. ii, New York, 1904, p. 190, and Ethnology of the Gros Ventre, Anthrop. Papers Amer. Mus. Nat. Hist., vol. i, pt. iv, New York, 1908, p. 245) with part of the Hot Dance of the Village Tribes: this no doubt is correct, but neither the Arapaho nor Gros Ventre seem to have the trick of plunging one's hand into boiling water and taking out meat without injury, and so their Fire Dance apparently lacks connection with the Fox Wâpᴀnōwiweni. To the information given by Mooney regarding the Cheyenne, I may add that among the southern Cheyenne in the Sun Dance there is a lodge where a man jams his arm in boiling water and pulls out meat without injury to himself. (Information, 1931.) See also Grinnell, The Cheyenne Indians, vol. ii, p. 78. In Algonquin, to judge by J. A. Cuoq's Lexique de la Langue Algonquine, Montreal, 1886, p. 414, wabanowiwin is not the designation of a special rite, but of a quality; and the wabano (cf. Thavenet's note) seems to be a combination of the "Jesako" or "Jesakaid" and "Wabano" cults of Central Algonkins. It is known to me that the Kickapoo of Oklahoma have a performance which takes place at night, of which they say wâpᴀnōwiyᴀgi (Fox wâpᴀnōwiwᴀgi). Further details are unknown to me.

Skinner's (Sauk) Wä^{x}kaji'hûk (loc. cit.) is the animate plural of a noun, and in my transcription is Wäʿkā^{d}tcīʿᴀg^{kiʿ}. Translating the Sauk word as if it were Fox, the rendition "those who have feet" would be a close one; idiomatically in Fox this is used in the sense of "bake ovens." (See Bull. 40, Bur. Amer. Ethn., pt. 1, p. 755.) This designation is not inappropriate in view of Skinner's description. No details of the public performance is given; only the shamanistic tricks are described. [Cf. details in Jones's Fox manuscripts, 1932.]

It should be observed that the external public performance of the Wâpᴀnōwiweni[28] has been entirely remodeled so as to conform to the pattern of Fox gens festivals. The papers in Bulletins 85 (third and fourth paper), 87, 89, and 95 of the Bureau of American Ethnology, as well as the first and fourth of the Fortieth Annual Report, prove it.

Note that the Wâpᴀnōwiweni agrees with the Buffalo Dance of the Bear gens in having the red feathers on the south side of the mound of earth and the white ones on the north side. This is exactly the opposite of what happens in the Buffalo-head Dance of the Thunder gens. The use of the four feathers, two red, two white, is common enough in other Fox ceremonies, but detailed knowledge of their localization is still unknown.

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[28] See p. 109 et seq. The red headdress, however, recalls the Pawnee performance.

We are told on page 147 that one member from the Thunder, Eagle, Wolf, and Fox [War Chiefs] gentes make the drum in the Wâpᴀnōwiweni. There are parallels to this. But what I wish to point out is that in the Thunder Dance of the Bear gens and in the festival appurtenant to the Sāgimāʿkwäwᴀ sacred pack which belongs to the Bear gens the same gentes are associated in being especially fed. So they are also in the Buffalo Dance of the Bear gens, but the society known as the "The Dirty Little Ani" is coordinated with them. So also it is equated with gentes in the Buffalo-head Dance of the Thunder gens. According to a single informant it is equated with gentes in fixing the drum in two ceremonies of the War Chiefs gens, namely, When they raise the flag, and When they worship the wolf-hide, the associated gentes in both cases being the Wolf, Bear, and Thunder.

Formerly a special type of "adoption feast" was held in combination with the Wâpᴀnōwiweni. Further details are unknown. (See pp. 173,175.)

In 1917 Alfred Kiyana wrote out a list of members of "when the Bear gens gives the Bird Dance;" i .e., the Wâpᴀnōwiweni. The list follows (the appended K or T denotes that the person is a Kīʿckōʿᴀ or Tōʿkānᴀ respectively, according to Kiyana):

Ke ke gi mo ᴀ (Kekeqema, T)	Drummer.
Ma gi la na da ᴀ (Young Bear, K)	Speaker.
Di di ga ne sa (John Bear, K)	Directs the ceremonial attendants.
Li ta ta ge ᴀ (Old Man Pete, T)	Directs the dancers.
Le me ka i ta (Frank Push, T)	Singer.
Ki dki ne no swa (John Buffalo, T)	Singer.
Tta ke ne me ᴀ (Jim Bear, K)	Singer.
Ki wa to sa ta (John Black Cloud, K)	Singer.
Le ka ta ᴀ (George Black Coud, T)	Singer.
Ki yo sa ta ka (Charley Keosatuck, T)	Singer.
Ka ki ki ᴀ (Willy Johnson, T)	Singer.
Ki wa ga ka (John Young Bear, T)	Singer.
A ya tti wa (Percy Bear, K)	Singer.
E ni di ka (K)	Singer.
La wi di ka (Jim Poweshiek, K)	Singer.
Wa le dki ka ke (White Breast, K)	Singer.
Ne na wa kye li (George Young Bear, T)	Singer.
Na na tti o ᴀ (Frank Young Bear, K)	Singer.
Ni do ne me ke (Robert Young Bear, T)	Singer.
Me ki so lye ᴀ (K)	Singer.
Sa ke na we ga (K)	Hummer.
Ne ko to da ᴀ (Elsie Johnson, K)	Hummer.
Da wa no ge (K)	Hummer.
Ni la wo se ge (K)	Hummer.
Tti ki ke ᴀ (Mrs. White Breast, T)	Hummer.
Wa li la ke ᴀ (Mary Poweshiek Davenport, T)	Hummer.
Lo na wa li ga (Nina Young Bear, K)	Hummer.
O ki ma ge sa (Lucy Young Bear, T)	Hummer.

On pages 4–7 of Bulletin 89, Bureau of American Ethnology, I have shown a strong tendency to an "interlocking" membership in the Thunder Dance of the Bear gens, the organization centering around the Sāgimāʿkwäwᴀ sacred pack of the same gens and the Bird Dance of the same gens and have shown that these essentially belong to the Brown Bear division of the Bear gens. There is, therefore, no occasion to repeat the details; it will suffice to add a few corrigenda et addenda. On page 5 the last sentence of the first paragraph should read "The first three . . ." instead of "The first two . . .." The last line of the same page should read "with the exception of E ni di ka and Da wa no ge who belong to the Black." On page 6 the beginning of line 4 should read "save five" instead of "save four"; on line 5 Da wa no ge (K) should be added; on line 11 "but four" should be read for "but three." On page 3 Sa ke na we ga should be substituted for Sa ke ᴀ we ga. The error is mine; on the original list the name is properly spelled. Me ki so lye ᴀ and Me ki wi so lye ᴀ both designate the same person (who is a member of the Brown Bear division of the Bear gens). It may be added that Ni la wo se ge belongs to the Brown Bear division of the Bear gens. Since 1917 various members of the organization as given above have died.

A few notes on the persons named in the account beginning on page 109 are in order. Sam Peters belongs to the Thunder gens and is a Tōʿkānᴀ. He is mentioned only casually. John Jones, a ceremonial attendant, is a member of the War Chiefs gens and is a Tōʿkānᴀ. Jack Bullard, the leading ceremonial attendant, is a member (or rather was, as he has recently died) of the Eagle gens and is (or rather was) a Kīʿckōʿᴀ. I have no information regarding Sioux Boy, the attendant who clubs the dogs to death, A woman by the name of Sioux Woman (Aʿcāʿiʿkwäwᴀ), according to a list written out nearly 15 years ago by Alfred Kiyana, belongs to the Wolf gens; per se, then, the name Sioux Boy might be a name appropriate to the Wolf gens. This would fall in line with the information furnished Jim Peters regarding the membership of the ceremonial attendants. Tᴀʿᴋᴀᴍᴀ^{d}tcīʿᴀ is a female and a member of the Black Bear division of the Bear gens; Jim Old Bear, a Kīʿckōʿᴀ, is a member of the Black Bear division of the Bear gens. Kekequemo (recently deceased), Young Bear (a speaker), John Bear (drummer), Jim Bear, and John Pete are all members of the Brown Bear division of the Bear gens; they are Tōʿkānᴀ, Kīʿckōʿᴀ, Kīʿckōʿᴀ, Kīʿckōʿᴀ, and Tōʿkānᴀ, respectively. Wâʿkaiyᴀ (recently deceased), a speaker, is a Kīʿckōʿᴀ and a member of the Thunder gens. By consulting Bulletins 85, 89, and 95 of the Bureau of American Ethnology, it will be seen that all the men mentioned in this paragraph (save Sam Peters, who is a peyote devotee) are prominent in Fox ceremonials. Peteguʿsäʿkwᴀ is a Kīʿckōʿᴀ and a member of the Thunder gens. I have no other information regarding her.

I call attention to the fact that John Pete (Me de ne ᴀ) is also a member of the organizations centering around the Thunder Dance of the Bear gens and the Sāgimāʿkwäwᴀ sacred pack belonging to the Bear gens. This is further evidence of the existence of an "interlocking directorate." (See Bulletin 85, Bur. Amer. Ethn., p. 146; Bull. 89, Bur. Amer. Ethn., p. 3.) There is no discrepancy in the information given on page 6 of Bulletin 89: John Pete is not on Kiyana's list, as will be seen above. The ceremonial attendants named naturally would not be on Kiyana's list (see above). Kekequemo, Young Bear, John Bear, and Jim Bear also occur on Kiyana's list. I have called attention to the fact that such lists are rarely complete and to the "placing" of members in ceremonies appurtenant to gentes to which they do not belong.

I have stated on pages 56, 58 of Bulletin 95, Bureau of American Ethnology, that the connection among the Foxes between ethics and religion, especially formal worship, is rather slim, but that it did occur. This leads me to give a few more examples showing it. In an unpublished Fox text, collected years ago, I find a sentence which I translate "the man who knows nothing of the nature of a woman, and the woman who knows nothing of the nature of a man, is the one of whom the manitou thinks most highly." Note in this volume several passages in which prayers are uttered for the benefit of the ceremonial attendants, dancers, especially women and children, any one who remembers the sacred pack. Also the hope is expressed that the chief's village may rest in security. That is to say, purely personal selfishness does not predominate. Observe that even children and women are invited to the festival. Note also the statement that whoever lives a truly upright life is the one of whom the manitous are fond. It may be incidentally remarked that any one called upon to serve as a ceremonial attendant is morally obligated to do so. (Compare p. 83 of American Indian Life, ed. Elsie Clews Parsons, New York, 1922.) In another Fox text men are warned not to think lustfully of women during a religious ceremony.

I have also argued (loc. cit.) that Alexander (Encyc. Rel. and Ethics, article Sin [American]) is in error when he asserts that American Indians made no discrimination between sin, vice, etc. In the summer of 1930 I received information to the effect that the Foxes discriminate between mᴀ^{d}tcimīnᴀʿkyäweni and neʿciwᴀnātᴀnōʿkyäweni. The former would apply to beating a woman, poisoning, murder; the latter to incest, giving girls strong drink, child abandonment, stealing, and desecrating a sacred pack.

A word on Keʿtcimanetōwᴀ "the Great Manitou" and Keʿcämanetōwᴀ "the Gentle Manitou." I do not think the former is altogether European in origin, contrary to the usual belief. I, of course, admit European influence. On the other hand I think the term Keʿcämanetōwᴀ is due to European ideas. At the same time there are echoes of aboriginal notions. So when on page 68, line 43, he is spoken of as "ᴀʻpemegi′megu äwi′tᴀ" "he who dwells above," as long as this is in connection with the Wâpᴀnōwiweni, we are reminded of the Ojibwa icpimīng mạnidōn. (Jones's Ojibwa texts, pt. ɪɪ, p. 314, line 15.) Furthermore, over 20 years ago a Piegan of Montana, Big Brave (Mountain Chief, sr.) put this sentence (translated) in the mouth of a legendary hero, "the man above the earth hears me." I asked Big Brave the name of this man. He stated that he did not know. Had it been a purely Christian notion he undoubtedly would have answered. It will be recalled that years ago I pointed out that the Piegan had taken over some Biblical tales, keeping the European names. It goes without saying that the Foxes identify Keʻtcimanetōwᴀ and Keʻcämanetōwᴀ.

In so far as I have stated my position on the above, I now hasten to add that I do not follow the erudite anthropologist, W. Schmidt, in his theoretic reconstructions, but follow the critique of R. Lowie.

Incidentally I may remark that when W. Schmidt in his Der Ursprung der Gottesidee, ɪɪ Band: Die Religionen der Urvölker Amerikas (Münster, 1929) complains of the lack of materials on Fox religion he apparently ignores the various publications of both the late Dr. William Jones and myself. Prof. R. Lowie in his review of Schmidt's work (Anthropos, xxv, pp. 751–753) previously pointed out that he failed to utilize the splendid Ojibwa texts of Doctor Jones.

FIRST INDIAN TEXT

Ä‘WÂPANŌ′WIWĀ^{D}TC Ä‘CAWIWĀ′^{D}TCIPI NA′‘CAWAIYE ME‘TO‘SÄNE′NIWAG^{KI}‘

Kwīye‘sä‘ä′‘ᴀp ä‘ᴀpenō‘i^{d}tcigä′‘megu‘u ä‘ne‘seme^{d}tc ō′‘sᴀ^{ni}‘. Ugyä′nip ä‘wī^{d}tcime‘to‘säne′nīmā^{d}tc^{i}‘. Īnip īn ugyä′n ä‘cīgā′wini^{d}tc ä‘maiyomai′yōni^{d}tc^{i}‘. Ä‘kīkegwäwäge′‘sini^{d}tc u′wīyaw^{wi}‘. Ī′nᴀ kwī′ye‘sä‘ ä‘ᴀpe′nō‘i^{d}tc^{i}‘. Kīme^{d}tci wī‘cāwe‘tā′gu^{d}tcin ugyä′n ä‘nō′tāgu^{d}tc^{i}‘. Kī‘cipimegu‘unōnō′‘i^{d}tcin ä‘ke‘tci′nepā^{d}tc^{i}‘. Kenwä‘cipi′megu‘u āgwi tō‘kī′‘i^{d}tcini kī‘citäpinōnō′‘i^{d}tcin^{ni}‘. Ō′nipi kᴀbō′tw ä‘wäpimᴀ‘kᴀtäwīgwänegu^{d}tc^{i}‘. Āgwigä′‘i mā′mᴀ‘kā^{d}tc ä‘nāwᴀ′‘kwänigi wī‘ᴀ′‘cᴀme^{d}tc^{i}‘, me‘ce′megu na′‘ina‘imegu‘u mäyō^{d}tcin ä‘ᴀ′‘cᴀme^{d}tc^{i}‘. Īni′megu‘u ä‘i′‘cawi^{d}tc^{i}‘. ‘Ō′nipi kᴀbō′tw ä‘pō‘si′megu‘una‘imᴀ‘kᴀtä′wī‘i^{d}tc^{i}‘. Āwᴀ‘sīmä‘kä′‘megu‘u ä‘ineginō‘i^{d}tc^{i}‘. ‘Ō′nipi wīnᴀ′megu ä‘wäwäneti′‘sō‘i^{d}tci na′‘ina‘i wī‘wī‘senī′‘i^{d}tcin^{ni}‘.

Kākāgīwᴀnigä′‘ip ä‘wāwī^{d}tcäno′megu^{d}tci kī‘kī‘cimᴀgigi′nō‘i^{d}tc^{i}‘. Ä‘kī‘cāgu^{d}tci′meguke‘cā^{d}tcinu′tāgu^{d}tc īni′ni kākāgīwᴀn^{ni}‘. Kī‘cipi′megu‘u wī‘se′ni^{d}tcin ä‘ᴀni′‘sāni^{d}tc^{i}‘. ‘Ō′nipi pwāwimᴀ‘kᴀtä′wī^{d}tcin ä‘pwāwipᴀgi′‘cini^{d}tc^{i}‘. Kī‘ci‘ānawäneme′gu^{d}tcin ä‘penoni^{d}tci′megu. ‘Ō′nip ᴀ‘penä^{d}tci′megu ä‘mᴀ‘kᴀ′täwī^{d}tc ᴀ‘penä^{d}tci′megu‘u ä′‘pyāni^{d}tc^{i}‘.

Kᴀbōtwemegup ä‘neno′‘tawā^{d}tci wīte′gowa‘^{i}‘; änowäni^{d}tcimegu‘u ä‘ke‘känemā^{d}tci wīte′gwoa‘^{i}‘. Ī′nipi pe′‘k ä‘pe‘cigäneme^{d}tc īni‘ ä‘i‘cineno′‘tawā^{d}tc^{i}‘. “Mᴀ′n änā′^{d}tcimu^{d}tci wītegōwᴀ,” ä^{d}tcin ä‘täpwä‘tāgu^{d}tci′megu. A‘cki^{d}tcā‘kä‘megup ä‘ānwā‘ānwä′‘tawu^{d}tc^{i}‘. ‘Ō′nipi wī′nānᴀ kwīye‘sä‘ ä‘ā^{d}tci‘ā′^{d}tcimu^{d}tc^{i}‘: “Mā‘ᴀ′gi kākāgīwᴀgi pe‘ki′megu‘u kī‘cāgu^{d}tci täpāne′nᴀgwig^{ki}‘, ä‘ume‘cōme′‘senᴀg^{kwe}‘: änāgōme′nᴀg^{kwe}‘. Mā‘ᴀgigä′‘ipi nā‘inā‘imegu‘u pōninäwᴀgw īni wī‘pōni′megu‘ume‘to‘sänenī′wiyᴀg^{kwe}‘. Ī′ni nī′n ä‘ci′megu‘uke‘känemᴀgi mā‘ᴀgi kākā′gīwᴀg^{ki}‘,” ä′‘ini^{d}tci kwīye′‘sā‘ᴀn^{ni}‘. Pe‘ki′megu‘u ä‘pe‘sepe‘seta′wā^{d}tc īni′n^{ni}‘.

“A‘penä^{d}tcigä‘wīnᴀ′megu‘u wī‘ᴀnemimegu‘umā′näwᴀg^{ki}‘. Ā′gwi nᴀnā′‘ci wī‘käwitᴀ‘cī′wā^{d}tcin^{ni}‘. Cewä′nᴀ kī‘pene′megu wī‘pōnina‘ina‘itᴀ′gowāt^{e}‘, wī‘pōni′megutᴀ′gowᴀgi‘ sä‘sä‘sigä′‘megu. Āgwigä′‘ uwī′yä‘ᴀni wī‘wīgᴀmegowā^{d}tcin^{ni}‘, mäme‘ci‘kᴀgä‘megu′ wīnᴀ wī‘wī′genōg^{ki}‘. Ī′ni wī‘i‘ca′wiwā^{d}tc^{i}‘. Me‘sōtäwe′megu‘u wī‘ᴀ‘kawâpᴀmenᴀg^{kwe}‘. Ī′ni wä′^{d}tci mā′näwā^{d}tc^{i}‘. Āgwigä′‘i kīnā′nᴀ me′‘tenō‘i ne‘ci′‘k aiyō′‘i me‘si′megu‘u ä‘me‘to‘sänenī′wiyᴀgwe ke′gime‘si me‘-

ENGLISH TRANSLATION OF FIRST INDIAN TEXT

WHAT THE PEOPLE DID, IT IS SAID, A LONG TIME AGO WHEN THEY PERFORMED THE WÂPANŌWIWENI

When, it is said, a little boy was indeed a child his father was slain. He then lived with his mother, it is said. Then, it is said, when his mother became a widow unreleased from mortuary observances she wailed continuously. She went about wailing, taking him with her. That boy was a child. Later on his mother who listened to him with disappointment suckled him. After he suckled he slept soundly. After he had suckled sufficiently he did not wake up for a long time. And soon, it is said, they began to make him blacken his face. He was fed not only at noon, but any time whenever he cried. That, indeed, is what happened to him. And, it is said, soon he was in the habit of fasting earnestly. He had then indeed grown a little larger. Then, it is said, he indeed had full control of whatever time he was to eat.

It is said that a crow would always play with him when he had grown a little bigger. He was indeed treated very tenderly by that crow. As soon as (the boy) had eaten (the crow) flew away. And, it is said, when (the boy) did not fast (the crow) did not alight. Whenever (the crow) became tired of (waiting for him to fast) he flew away. And, it is said, when (the boy) fasted continuously (the crow) always indeed came.

Soon, it is said, he understood the owls; he knew what the owls said. Now, it is said, he was thought to be very cute because he understood them. Whenever he said, "This is what an owl said," he was indeed believed. At first indeed, it is said, he was always disbelieved. Then, it is said, that boy kept on saying, "These crows are they who love us very much, for they are our grandfathers: that is how they are related to us. It is said that at the time when we cease to see these (crows) we shall indeed cease to be a people. That is what I know about these crows," that boy said. Indeed they listened very attentively to him.

"Indeed they will always continue to be plentiful. They will never at any time diminish. But if, however, they cease to be numerous, they cease to be numerous indeed rapidly. And they will not be relished as food by any one, yet indeed they will certainly be savory. That is what will happen to them. They will oversee all of us. That is why they are numerous. And (they will) not only (oversee) us alone who are here but all of us who exist as mortals,

sōtäwe′meguʿu māwā′gᴀnᴀn^{niʿ}; äyāwi′meguʿināʿpenᴀne′tīyᴀg^{kweʿ}. Ī′ni wä′^{d}tci aiyō′ʿi wīʿtᴀʿciʿᴀʿkawâpᴀmenᴀg^{kweʿ}. Wī′nᴀgäʿi Wīʿsᴀʿkäʿ īniʿ uteʿkawāniʿema^{ʿiʿ}. Kīʿpene′meguʿu ‘ᴀʿce′nowᴀgi kākā′gīwᴀgi’ ineʿtā′gäyᴀg^{kweʿ}, āgwimegu nāʿkᴀ′^{d}tci wīʿmeʿtoʿsänenī′wiyᴀgwin^{niʿ}. Īnigä′ʿmeguʿu wīʿiʿca′wiyᴀg^{kweʿ},” äʿiʿciwä^{d}tci kwīyeʿsäʿä^{ʿᴀʿ}.

Äʿpeʿsetawāwā^{d}tcigä′ʿmegu. Keʿte′n äʿtäpwäni^{d}tci′meguʿu. Īniʿi nāʿkᴀ′^{d}tci wīte′gowa^{ʿiʿ}, “Māʿᴀ′gi kākāgīwᴀgi māʿaʿi wītegowaʿi kᴀkātāgō′tīʿāp^{iʿ}. Kᴀkātāgōmäwᴀg īniginäʿi wīte′gowᴀg^{kiʿ}. Ketumeʿcōmeʿkā′gōpen^{nᴀʿ}. Wīnwāwᴀ^{d}tcāʿi māʿᴀ′gi kākāgīwᴀgi näwāwāt īniʿi wītegowa^{ʿiʿ}, īni′megu äʿwäpimeguwâpᴀʿci′ʿāwā^{d}tc^{iʿ}. ᴀʿcegä′ʿmegu iʿca′wiwāʿs^{ᴀʿ}. Āgwigä′ʿi wīʿne′ʿsāwā^{d}tc^{iʿ}. Māʿᴀ′gi kākāgīwᴀg uʿciʿsä′ʿiwᴀgi wītegowa^{ʿiʿ}. Īni^{d}tcā′ʿmeguʿu änemimeguʿu′tāpyägi kemeʿtoʿsäneniwiwe′nenān^{niʿ}. Ī′ni. Nī′naiyō īnigi′meguʿu tcīnawämäʿī′yānig^{kiʿ},” ä′ʿinā^{d}tc ī′nᴀ kwī′yeʿsäʿᴀ meʿcemegōnaʿ uwīyäʿᴀn^{niʿ}.

ʿŌ′nip äʿwäpimeguʿumenwimenwitō′tāgu^{d}tci meʿtoʿsäneniwa^{ʿiʿ}. Äʿā^{d}tcimu^{d}tc^{iʿ}. Ugyä′n äʿā^{d}tci′moʿā^{d}tc^{iʿ}, “Anā′ʿe, pōnipenᴀmāmᴀʿkᴀ′täwīn^{nuʿ},” ä′ʿinā^{d}tc^{iʿ}. “Neʿcāgwä′nemumā′ʿ nīn ᴀʿpenä^{d}tci′megu äʿmᴀʿkᴀmᴀʿkᴀtä′wīyᴀn^{niʿ}. Ī′ni wä′^{d}tci nī′nᴀʿ cāgwäne′moyān^{niʿ}. Neʿciʿkᴀgä′ʿmeguʿu ᴀ′ʿpenä^{d}tci kemāmᴀ′ʿkᴀtäwī,” ä′ʿinā^{d}tc^{iʿ}. “Naʿi′, negwī′ʿi, mᴀni′kuʿi wä^{d}tci wäʿciwäʿcī′ʿoyāni tōʿkī′yānin^{niʿ}, äʿᴀʿsāmi′megukīʿcāgu^{d}tciketemāgeʿsī′ʿiyᴀg^{kweʿ},” ä′ʿigu^{d}tc^{iʿ}. “Mᴀni^{d}tcāʿ āmiʿca′wiyᴀn ᴀʿpenä^{d}tci′meguʿu wīʿunāpä′miyᴀn^{niʿ}, iʿcitä′ʿäʿkᴀp^{ᴀʿ},” ä′ʿinā^{d}tc ugyä′n^{niʿ}. “Kīʿciʿunāpämemet u′wīyäʿ īnā′miʿtaʿi mämenāʿcku′noyᴀg^{kweʿ},” ä′ʿinā^{d}tc^{iʿ}. Wīnᴀgäʿ īn iʿkwäwᴀ, “Yā!” äʿcāgwänemu^{d}tci wīʿunā′pämi^{d}tc^{iʿ}. “Naʿi′, negwī′^{ʿiʿ}, āgwi′kuʿ īni nī′nᴀ neneʿkänetᴀmānin^{niʿ},” ä′ʿinā^{d}tc ī′nini kwīye′ʿsäʿᴀn^{niʿ}. ʿŌ′nip^{iʿ}, “Wägunäʿwä′n^{nᴀʿ}, ᴀnä′^{ʿeʿ}, wīʿu^{d}tcikeʿtcimᴀʿkᴀtäwī′ʿtōyᴀni kīya′w^{wiʿ},” ä′ʿinā^{d}tc^{iʿ}. “Me^{d}tciʿwägäʿi ketenenīwi, nätawänetᴀmowᴀnänigäʿ inenī′wiwen^{niʿ}? Keteʿkwäwi mᴀ′n^{niʿ},” ä′ʿinā^{d}tc ugyän^{niʿ}. Ī′nip^{iʿ}, “Nāpi′wäni nīʿpōnimᴀ′ʿkᴀtäw^{wiʿ}, negwī′^{ʿiʿ},” ä′ʿigu^{d}tc^{iʿ}. Ō′nip äʿpōni′meguʿumᴀʿkᴀtä′wīni^{d}tc^{iʿ}, “Īnimā′ʿ kīn^{nᴀʿ},” ä′ʿinā^{d}tc ugyä′n^{niʿ}.

Wī′nᴀgäʿi kᴀbō′tw äʿmᴀmā′tome^{d}tc äʿpyäʿpa′ʿāwe^{d}tc ī′nᴀ kwī′yeʿsä^{ʿᴀʿ}. ʿŌ′n ī′nᴀkuʿ äʿᴀnō′ʿkānā^{d}tci wīte′gowᴀni tepe′ʿki wä^{d}tciʿpa′ʿāwe^{d}tc^{iʿ}. Meʿcena′ʿmegu nyä′w äʿᴀnō′ʿkānā^{d}tc^{iʿ}. Ä′ʿpyāni^{d}tci ke′gimeʿsimā′ʿmegu. “Menwina′ʿ pyäwᴀgi nätu′paʿᴀg^{kiʿ},” ä′ʿini^{d}tc^{iʿ}. Īnipi′meguʿu kegitepe′ʿkw äʿpemā′mowā^{d}tci paiyāʿki^{d}tci′megu iʿc äʿinu′täwā^{d}tci tepeʿki′megu. ʿŌ′nipi na′ʿinaʿi wīʿwâpᴀnigi nāwi′meguʿsᴀsᴀgᴀ′nw äʿmāmawipōnīwā^{d}tc^{iʿ}. Āgwigä′ʿipi wīʿᴀʿsipi′pōnīwā^{d}tc^{iʿ}: wᴀninawe′megu. Ī′nip ä′gowā^{d}tc īni′ni kwīye′ʿsäʿᴀn^{niʿ}. Īni′megu äʿca′wiwā^{d}tc^{iʿ}. Änowäni^{d}tcimegu äʿiʿca′wiwā^{d}tc īnin ukwīyeʿsäʿe′mwāwᴀn^{niʿ}.

Mᴀni′meguʿu äʿcipe′ʿkutä′ʿinig äʿkīʿci′meguʿunᴀto′māni^{d}tc īniyäʿᴀ wīte′gowa^{ʿiʿ}. ʿŌ′nip äʿsᴀʿkᴀʿᴀma′wāwā^{d}tc^{iʿ}. “Kīʿᴀtᴀ′mäʿāp^{wᴀʿ},” ä′ʿine^{d}tci meʿtoʿsäne′niwᴀg^{kiʿ}. Kegimeʿsi′megu äʿᴀtᴀmä′ʿāwā^{d}tc^{iʿ}.

and the villages everywhere; for we attack each other separately. That is why they will oversee us here. And they are Wīʿsᴀʿkäʿᴀ's own overseers. However, if we hear 'the crows have disappeared,' we shall never again exist as mortals. That indeed is what will happen to us," the boy said.

They indeed listened to him. He surely spoke truthfully. (He) again (spoke of) those owls, "These crows have been made to be related to these owls so that they may joke with each other. And those owls too are related to them in a joking way. We have been provided with grandfathers. Verily if they, these crows, see those owls they indeed at once begin to make sport of them. They would do so just for fun. And they will not kill them. These crows are uncles (mother's brothers) to the owls. From there indeed our lives are derived. That is it. As for me, they are my relatives," that boy said to simply any one.

Then, it is said, the people began indeed to treat him well. He then spoke. He said to his mother, "Mother, cease fasting," he said to her, "I am unwilling for you to fast continually. That is why I am unwilling. Indeed you alone fast continuously," he said to her. "Well, my son, this truly is why I paint myself as soon as I awake, because we are so exceedingly wretched," he was told. "This verily is what you should do, you should always wish to have a husband," he said to his mother. "If you had any one for a husband then we would have plenty of meat to eat," he said to her. "Oh!" (said) that woman, for she was unwilling to be married. "Now, my son, I do not indeed think of that," she said to that boy. Then, it is said, he said to her, "Why is it that you fast so earnestly? You are not a man, is manhood what you desire? You are now a woman," he said to his mother. Then, it is said, he was told, "Well, I shall cease fasting, my son." Then, it is said, when she ceased fasting, he said to his mother, "Now you (are doing well)."

And soon that boy was besought when (they feared) the approach (of enemies). And he indeed sent at night (to watch) whence they would approach. Finally he sent four. They indeed all came. "The war-party is coming at quite a distance," they said. And, it said, that same night they fled and during the night they moved to another direction. Now, it is said, at the time when it was to be daylight they all went to camp in the middle of the thickets. And, it is said, they were not to camp in a cluster but scattered. That, it is said, is what they were told by that boy. That very thing is what they did. Whatever that boy said, they did.

Now when night drew on he had indeed summoned those owls. And, it is said, they burned (tobacco) for them. "You must give them a smoke," the people were told. They all gave them a smoke.

Īnipi′ nā‘kᴀ′^{d}tc ä‘mawiwâpᴀmāni^{d}tc īniyä‘ᴀ A′‘cā‘a$^{‘i‘}$. ‘Ō′nipi menwine‘ki′megu‘u ä‘inä′teni^{d}tc$^{i‘}$. Ä′‘pyani^{d}tc ä‘ā^{d}tci′moni^{d}tc$^{i‘}$. “Kī‘ci′megu‘upyäwᴀg ä‘a′wiyäg$^{kwe‘}$,” ä′‘ini^{d}tc$^{i‘}$. “Cewä′nᴀ wī‘täpāpīw A‘cā′$^{‘ᴀ‘}$. Kī‘ke‘känemegunānᴀ′megu‘u ä‘awī′wᴀgwän$^{ni‘}$. Cewä′nīn ä‘citä′‘äyān ā′gw wī‘mᴀtᴀne′nᴀgwin$^{ni‘}$,” ā′‘ini^{d}tc$^{i‘}$. Ä‘na‘ina′wäme^{d}tci me‘to‘säneniwag$^{ki‘}$. Kᴀbō′t$^{we‘}$, “Ī′n ä‘täpāpᴀmenᴀg$^{kwe‘}$,” ä′‘ini^{d}tc$^{i‘}$. “Kenäwugᴜnānᴀ′megu ä‘a′wiyᴀg$^{kwe‘}$. Kī‘cipyä^{d}tcipe′nowāt īnugimegu nä‘kīnā′nᴀ kī‘nāgwāpen$^{nᴀ‘}$. ‘Ō′ni me‘tenō′‘megu nyäwugunagᴀ′tenigi me′‘tenō‘i wī‘kᴀ‘ckitä′pāpi^{d}tc$^{i‘}$; ā′gwi nō′tᴀ wī‘nᴀtawâpi^{d}tcin$^{ni‘}$. Īninā′‘megu‘u me‘tenō′‘i nyäwugunagᴀ′tenige wī‘näwunᴀg$^{kwe‘}$. Nīnᴀgä‘ mā‘ᴀg awi′tᴀ nᴀnā′‘ci‘ cāgwänemowā‘sᴀ wīte′gowᴀg ᴀno‘ᴀnō′‘kānᴀg$^{ke‘}$. Āgwi^{d}tcā′‘i wī‘wāwᴀnäne′mᴀgwin ä‘pemikīwītā′gwä‘ig$^{ki‘}$,” ä′‘ini^{d}tc īnini kwīye′‘sä‘ᴀn$^{ni‘}$. Ä‘pemā′mowā^{d}tc$^{i‘}$.

‘Ō′nipi wīnwā′w A′‘cā‘ᴀg ītepi′megu ä′‘āwā^{d}tc$^{i‘}$. Ke‘tcipaiyā‘ki^{d}tci′megu‘u ä‘ᴀnemi′‘āwā^{d}tc$^{i‘}$. A‘penä^{d}tci′megu tepe′‘k ä‘pemā′mowā^{d}tc$^{i‘}$. Ā′gwip ä‘wâ‘sä′yānigi na‘ipemāmo′wa^{d}tcin$^{ni‘}$. Īyā‘ ä‘tᴀnāpᴀme′gowā^{d}tci pyäyāni^{d}tc ä‘mai′yōni^{d}tci mäyāwu‘sā′ni^{d}tcin$^{ni‘}$. ‘Ō′nip īni′ku‘ ä‘päwäne′moni^{d}tc$^{i‘}$. Mā‘a‘igä‘ wī′n uwītegōma‘ ä‘pwāwimegu‘u‘cāgwäne′moni^{d}tc$^{i‘}$. ‘Ī′nip aiyāpᴀm ä′‘āni^{d}tc$^{i‘}$. Wīnwā′wᴀgä‘ aiyāpᴀmi′megu‘u ä‘āwā^{d}tci me‘to‘säne′niwᴀg$^{ki‘}$.

Ōnip īnᴀ kwī′ye‘sä‘ ä‘wäpimᴀ‘kᴀtäwī′negu^{d}tc ugyä′n$^{ni‘}$. Ä‘cāgwä′nemu^{d}tcigä′‘megu. Cewä′nᴀpi kī‘kī‘ki′megu‘u ä‘wä‘ciwä′‘cī‘e^{d}tc$^{i‘}$. Kᴀbō′twän ä‘päwä′nemu^{d}tci kwī′ye‘sä‘ ä‘wäpi′megu‘uwä‘ciwä′‘cī‘u^{d}tc$^{i‘}$. A‘penä^{d}tci′megu tō‘kī‘i^{d}tcini′megu ä‘wä′‘cī‘u^{d}tc$^{i‘}$. Nā‘kᴀ′ni pepōnwe′megu‘u ä‘pwāwinᴀnā′‘ci‘cä′‘ckīgwä^{d}tc$^{i‘}$. A‘penä^{d}tci′megu ä‘mᴀ‘kᴀtä′wīne^{d}tc$^{i‘}$. ‘Ōnipi me‘ce′megu‘u kī‘inegi′nō‘i^{d}tci pe‘ki′megu‘u ä‘manetowi^{d}tci′megu‘u. Me‘cena‘me′gᴜp ä‘kᴀkᴀnō′netī^{d}tci manetowa‘i me‘cemegō′na‘ ä‘cigi′ni^{d}tci$^{‘i‘}$; me‘sōtäwi′megu‘u ä‘ketemi′nāgu^{d}tcimegu‘u′ tātᴀ′gi manetowa$^{‘i‘}$, āgwigä′‘ipi negu′t$^{i‘}$. Nᴀ‘kᴀ′tci me‘cemegō′na‘ ä‘cigi′ni^{d}tcini wī‘cke′no‘ᴀn ä‘neno′‘tawā^{d}tci′megu‘u. ‘Ō′nip ᴀ‘penä^{d}tci′megu ä‘pe′‘se‘cä^{d}tc$^{i‘}$. Āgwipi′megu‘u kägō′‘i wāwᴀnäne′tᴀgin$^{ni‘}$. Mō‘tci′megu‘u mī^{d}tci′pä‘a‘ ä‘awi′ni^{d}tcin ä‘ke‘känemā^{d}tci′megu‘u ä‘ᴀnemi′megu‘u‘ā^{d}tcimā^{d}tci‘ cī‘cā′ni^{d}tci$^{‘i‘}$. “Mᴀnᴀ‘kᴀ′ku‘i wī‘tᴀ′‘ci‘ᴀ^{d}tc$^{i‘}$,” ä′‘inā^{d}tci‘ cī‘cāni^{d}tci$^{‘i‘}$. Ke‘tenᴀpi′megu‘u īna′‘megu‘u ä‘ke′‘ka‘i‘igawā^{d}tcin ä‘ᴀnemitᴀ‘ci′‘āni^{d}tc$^{i‘}$. Īni′megu‘u ä‘ᴀnemi‘ci′täpwä^{d}tc$^{i‘}$. Āgwipi′megu‘u nᴀ̂nā′‘ci wī‘pᴀ‘ci′towä^{d}tc$^{i‘}$; ᴀ‘penä^{d}tci′megu ä′‘täpwä^{d}tc$^{i‘}$.

‘Ō′nip ᴀ‘penä^{d}tci′megu‘u īn ä′‘cawi^{d}tc$^{i‘}$. Kᴀbōtweme′gup āwᴀ‘sī′mä‘i kī‘ci‘inegi′nō‘i^{d}tc uwī′yä‘ᴀn ä‘me^{d}tcime^{d}tcimāpᴀ′megu^{d}tc ä‘wīgowini^{d}tci′megu. Mō‘tcime′gup ä‘wâ‘sä′yānig ä‘pwāwi′meguwīgo′wini^{d}tci mä^{d}tcimāpᴀme′gu^{d}tcin ä‘wīgowini^{d}tci′megu‘u. Ä‘pwāwigä‘ipi′megupᴀgi‘sāpᴀ′megu^{d}tci nepäniwᴀnipi′megu‘u. ‘Ō′nip ä‘maiyᴀgäne′megu^{d}tc$^{i‘}$. ‘Ōn$^{ni‘}$ “Mägwä‘megu‘u wīgowiwenī′yätug$^{ke‘}$,” ä′‘igu^{d}tc āne′tᴀ‘ nenō′täwa$^{‘i‘}$. Īnipi′megu‘u ä′‘cawi^{d}tc$^{i‘}$. “Nīnᴀ′mᴀtᴀ‘

Then, it is said, they again went to see those Sioux. And, it is said, they were absent for some time. When they came they made a report. "They have indeed come where you are," they said. "But a Sioux will mystically see from a distance. He will know where we are. Yet I do not think they will overtake us," he said. The people were encouraged by what he said. Soon he said, "Now he is looking for us with mystic power. He indeed sees where we are. As soon as they come at full speed then we too shall depart. And only when four days are up will he be able to see mystically from a distance; he will not look before then. At that time only, when four days are up, will he see us. And as for me, these owls would never be unwilling (to do what) I bid them. Verily we shall not fail to know wherever they are abiding," said that boy. They retreated.

And, it is said, they, the Sioux, went thither. They continued to go on the wrong trail. (The Foxes) always fled at night. It is said that they were not in the habit of fleeing while it was daylight. When the leader of the war-party came to where the others were lost sight of, he wept. And, it is said, then indeed these (people) were discouraged. And these, his owls, were not unwilling. Then, it is said, they went back. And they, the people, went back.

Then, it is said, that boy began to be made to fast by his mother. And he was unwilling. But, it is said, nevertheless, he was always painted. Soon the boy gave up and began to paint himself continuously. He always painted himelf as soon as he woke up. All winter long he never went with his face bare (i. e., unpainted with charcoal). Indeed he was always blackened. Now, it is said, when he was perhaps full-grown he became greatly endowed with the nature of a manitou. At length, it is said, he and manitous of various kinds talked together, indeed he was blessed presumably by all, and not, it is said, by one. Moreover, he understood any kind of a bird. And, it is said, he always listened. He did not fail, it is said, to know everything. He even knew where the game animals were and continued to tell the hunters. "Yonder really is where you will kill (them)," he said to the hunters. It is said that they continued to kill (the game) just where he mentioned to them. He always told the truth that way. He never, it is said, spoke falsely; he always told the truth.

And, it is said, he always did so. Soon, it is said, as soon as he was a little more grown, when he was looked at steadily by any one, the other became sleepy. Even, it is said, when it was daylight, whenever any one who was not sleepy stared at him, the former became sleepy. And, it is said, when (any one) did not take his gaze from him, he fell asleep, it is said. Now, it is said, he was thought of as being strange. And he was told by some Indians, "What kind of a

awi′tᴀᵋ nᴀnā′ʿci wīgo′wiʿkā^{ʿAʿ},” ä^{d}tcin u′wīyäʿ īte′p äʿiʿcī′wene^{d}tc^{iʿ}. Māne′megu äʿcime^{d}tcimāpᴀmā′wā^{d}tcin ōnipi′megu kenā′^{d}tc äʿwīgo′wiwā^{d}tc^{iʿ}. Mᴀni′megu äʿcipōnimeʿtenō′ʿiwâpᴀmā′wā^{d}tci äʿpānegwᴀ′ʿciwā^{d}tc^{iʿ}. Īnipi′meguʿu äʿca′wini^{d}tci meʿtoʿsäne′niwa^{ʿiʿ}. Kīʿcipi′meguʿukīʿci′giʿi^{d}tc äʿāʿkwᴀ′mᴀtᴀg^{kiʿ}. “Mämä^{d}tcigi′meguʿu wīʿne′pōʿīw^{wAʿ},” äʿinä′nemegu^{d}tc āne′tᴀ wâpᴀmegu^{d}tci^{ʿiʿ}. ʿŌ′nip äʿckᴀmi′meguʿu äʿiʿciʿäʿckᴀ′meʿsi^{d}tc^{iʿ}. Kᴀbōtwepi′meguʿu äʿwäpimeguʿupᴀnᴀpᴀnā′teʿsi^{d}tc^{iʿ}. Ī′nip ä′ʿmaiyōni^{d}tc ugyä′n^{niʿ}. Äʿwâ′pᴀmā^{d}tc ō′nip äʿwäpiʿā^{d}tci′moʿā^{d}tc ugyä′n^{niʿ}, “Anä′ʿeᵋ, mägwä′ʿmegu ā′gwi wīʿnepōʿīyānin^{niʿ},” ä′ʿinā^{d}tc^{iʿ}. Ī′nip äʿpemi′meguʿupᴀ′ʿsegwī^{d}tc äʿpemi′nowī^{d}tc äʿᴀnemiʿᴀ′ʿkōgu^{d}tc ugyä′n^{niʿ}. Meʿte′gw äʿwâʿciniʿkᴀ′tenig äʿpī′tōtä^{d}tc^{iʿ}. Nōmᴀgäʿwä′ʿmegu äʿu^{d}tcināʿkᴀ′^{d}tcino′wōtä^{d}tc^{iʿ}. Näyāpi′meguʿu äʿiʿcinā′guʿsi^{d}tc äʿicināguʿsite^{ʿeʿ}. Ī′nip äʿnäwā^{d}tc^{iʿ} ugyän^{niʿ}. “Īnimā′ʿ kī′n äʿkīʿcinä′ʿsäyān ᴀnä′ʿeᵋ,” ä′ʿinā^{d}tc^{iʿ}. ʿŌ′nip äʿpe′nowā^{d}tc^{iʿ}. Äʿᴀnemiwī′tämā^{d}tc ugyä′n^{niʿ}.

Īyā′ʿi pyäyāwā^{d}tc^{iʿ}, “Anä′ʿe penᴀ ketᴀʿsān ᴀ′ʿciʿtōn^{nuʿ}, ”ä′ʿinā^{d}tc^{iʿ}. Negutōʿkuʿkwe′meguʿu äʿᴀʿci′ʿtōni^{d}tc ugyä′n^{niʿ}. Kīʿciwᴀ′^{d}tcāʿe^{d}tc äʿā′^{d}tcimu^{d}tc^{iʿ}, “Naʿī′, nīnᴀ′meguʿu nīʿwīʿpumāwᴀgi käteminawī′ʿitcig^{kiʿ}. Āgwigä′ʿ u′wīyäʿᴀ wīʿwīʿpu′mᴀgin^{niʿ},” ä′ʿinā^{d}tc ugyä′n^{niʿ}. Kaʿō′nip äʿwäpiʿsīgᴀʿᴀgi meʿciʿᴀnā′gᴀneg ī′ni tᴀ′gwᴀʿān^{niʿ}. ʿŌ′nip äʿwäpiʿā′^{d}tcimu^{d}tc^{iʿ}, “Naʿī′, tᴀʿswi′meguʿu näneʿkänemi′gwäʿigi nīʿwī′ʿpumāwᴀ ma′netōw^{wAʿ}. Āgwigä′ʿi pᴀpī′wima′netōʿä^{ʿAʿ}, mōʿcᴀgi′meguʿu mᴀmāgiginegᴀ ma′netōw^{wAʿ}. Ī′ni wīʿu^{d}tcimᴀ′nimī′^{d}tciyān^{niʿ}”, äʿi′^{d}tc ī′nᴀ kwī′yeʿsäʿ äʿwäpimī^{d}tci^{d}tc^{iʿ}. Meʿcenaʿme′gup äʿtcā′gᴀtᴀg^{kiʿ}. “Cī kᴀnᴀneʿciwi wī′nān inᴀ′ʿckenäw^{wAʿ},” äʿiʿcitä′ʿäwā^{d}tci meʿtoʿsäne′niwᴀg īnaʿ ä′witcig^{kiʿ}. Ō′nipi manetowᴀgi keʿtenᴀ′megu äʿkeʿkäneme′gowā^{d}tc īni′ni kwīye′ʿsäʿᴀn äʿtäpi′e′gowā^{d}tc^{iʿ}. Wānᴀtōʿkᴀgä′ʿmegu äʿpwāwi′meguʿukīʿpu^{d}tcägin i′ʿcawi^{d}tc ī′nᴀ kwī′yeʿsä^{ʿAʿ}. “Ī′n äʿca′wiwā^{d}tci manetowᴀg^{kiʿ}. Nīnaiyō′ mᴀn āgwi′megu meʿtō′^{d}tci pāʿci′meguʿu kīʿpu^{d}tcä′yānin^{niʿ}. Mānegä′ʿmegu netcā′giʿsenye meʿtō′^{d}tc^{iʿ},” ä′ʿinā^{d}tc uwī^{d}tcinenō′täwa^{ʿiʿ}.

Āʿnawänikwīye′ʿsäʿi^{d}tcigä′ʿ. Mōʿtci′megup äʿkeʿtciʿci′täʿā^{d}tci wä′gwiʿsit^{Aʿ}.

Ō′nip ᴀʿckᴀ^{d}tcimegī′ʿi negu′ti nenīw īni′n äʿwᴀ′^{d}tcāʿā^{d}tc īn äʿcigenigi tᴀ′gwᴀʿāni ketᴀʿsān äʿciteʿkā′tänig^{kiʿ}; äʿtä′piʿā^{d}tc^{iʿ}. Māneʿegä′ʿmeguʿu ī′n äʿwᴀ′^{d}tcāʿā^{d}tc^{iʿ}. Ō′nip^{iʿ}, “Naʿi′, nīnᴀ′meguʿu nīʿmī′^{d}tci neʿci′ʿk^{Aʿ}. Nīʿnīcōpī′ʿipenᴀ nemeʿci′ʿkäʿem^{mAʿ},” ä′ʿini^{d}tc äʿwäpimī′^{d}tcini^{d}tc^{iʿ}. Keʿtenᴀ′meguʿu nōmᴀgä′ʿmeguʿu äʿmī′^{d}tcini^{d}tcimä′ʿmegu. Nᴀtawä′nemāgw äʿkīʿcitcāgiʿse′nyäni^{d}tc^{iʿ}. “Cī′ keʿte′n^{nAʿ},” äʿiʿci′täʿā^{d}tc ī′nᴀ wä^{d}tcāʿā′t^{Aʿ}, “ʿwä′nᴀ mᴀ′nᴀ manetōwᴀ′meguʿu tātᴀ′g^{kiʿ},” ä′ʿinā^{d}tci kīʿcinā′gwāni^{d}tc^{iʿ}. Keʿtenᴀ′meguʿu äʿmanetowä′nemā^{d}tc^{iʿ}. Ōnip äʿpyäʿpa′ʿowe^{d}tc^{iʿ}. Mämä^{d}tcigi′meguʿu meʿtoʿsäneniwaʿ ä′ʿnäwā^{d}tci negu′ti nenī′w^{wAʿ}. Äʿmawiʿā^{d}ci′moʿe^{d}tc äʿmeʿkwä′neme^{d}tci wīʿkeʿkä′netᴀg äʿcigenigwän^{niʿ}. “ʿAu′,” äʿiʿciwä^{d}tci′megu. Äʿwâʿ-

sleep-being may he be." That, it is said, is what happened to him. When any one said, "I should never grow sleepy," he was led over there. Many indeed stared at him, and, it is said, they gradually became sleepy. This is how they kept awake, only by ceasing to stare at him. That, it is said, is what happened to the people. It is said that after he grew a little bigger he became ill. "He will surely die," some of those who watched him thought. And, it is said, he increasingly became worse. Soon, it is said, he began to be unconscious from time to time. Then, it is said, his mother wailed. When he saw his mother he began, it is said, to speak to her, "Mother, perhaps I shall not die," he said to her. Then, it is said, he started to rise to his feet, and to go out, followed by his mother. He crawled into the hole of a tree. In a little while he again crawled out. He looked exactly as he had looked. Then, it is said, he saw his mother. "Now you see I have become well, mother," he said to her. Then, it is said, they went home. He accompanied his mother.

When they arrived yonder he said to her, "Mother, please make some corn dumplings." His mother made one kettleful. As soon as she had cooked for him, he said, "Come, I shall eat with those who took compassion upon me. And I shall eat with no one (else)," he said to his mother. And, it is said, he began to pour the corn meal in a large bowl. And, it is said, he began to speak, "Well, I shall eat with as many manitous as think of me. And it will not be a small manitou, but only a very large manitou. That is why I shall eat," said that boy, and he began to eat. Finally, it is said, he ate it all up. "Good gracious, he (must) hold (a large amount of food)," the people who were there thought. And, it is said, surely that boy knew that the manitous were pleased. That boy acted unconcernedly as if his belly was not filled. "That is the way the manitous do. As for me here, it seems as if I were not at all filled in my belly. And it seems as if I had eaten much, all (in fact)," he said to his fellow-Indians.

And he was a handsome boy. Even, it is said, his mother was very proud of it.

Then, it is said, a little while afterwards one man cooked for him that same kind of corn dumplings called "ketᴀʿsāni"; he pleased him. He cooked much of it for him. And, it is said, he (the hero) said, "Well, I shall eat alone. I and my snapping turtle will (eat) as a pair (from the same bowl)," and he began to eat. Surely in a short time he had eaten it. He had eaten all of it before (the other) expected him to. "Good gracious, it is a fact," the one who cooked for him thought, "why this person is indeed a sort of manitou," he said of him when he had departed. He surely thought he was a manitou. And, it is said, they fled in fear. One man certainly saw the people. They went and told (the boy) for they remembered that

sä′yānig ä‘āᵈtci′mo‘āᵈtci kākāgīwa‘i wī‘nᴀtawâpᴀ′māniᵈtci me‘to‘säne′niwa‘ⁱ‘. Ä‘ᴀnwā′ᵈtciniᵈtcⁱ‘. Ä‘kwâpi′‘sāniᵈtcⁱ‘, menwine‘ki′megu‘u ä‘inä′teniᵈtc ä‘tcāgi′megu‘umāwᴀ′ᵈtcīniᵈtc ä‘ᴀnemi′megu‘āᵈtci′moniᵈtci nätᴀ′miniᵈtcⁱ‘. Mō‘tci′megu‘u mīᵈtci′pä‘a‘ ä‘ᴀnemi′megu‘u‘āᵈtci′māniᵈtc ä‘pemi‘awi′niᵈtcinⁿⁱ‘. ‘Ō′ni negu′tⁱ‘, “Aiyō′‘megu uwī′giwᴀgi negu′taiyᴀgᵏⁱ‘, aiyō‘mā′‘ megu ke′‘tcinä‘e negu′tigᴀmige‘sī‘iwᴀgᵏⁱ‘,” ä′‘iniᵈtcⁱ‘, “negu′ti‘īwᴀ nenīwʷᴬ‘, ‘ō′n i′‘kwäwᴀgi nī′‘ciwᴀgᵏⁱ‘, ‘ō′n ᴀpe′no‘ᴀgᵏⁱ‘. Īni′megu ä‘tᴀ‘cī′‘iwāᵈtcⁱ‘. Ā′gwi ke‘kä′nemᴀgin ᴀ‘ci′ᵈtci wī‘a′winiᵈtci wītᴀmawā′gwä‘inⁿⁱ‘. Mᴀnᴀ‘kᴀ′megu u′ᵈtcipyäᵈtcipe′nowᴀg ä‘utōtäwenī′wiwāᵈtcⁱ‘. Ī′ni nī′nᴀ‘ ä‘cike‘kä′nemᴀgᵏⁱ‘,” ä′‘inᵈtci ne′guti kākā′gīwᴀnⁿⁱ‘.

‘Ō′ni pe‘ku′tänigi wītegowa‘i′ nā‘kᴀ′ᵈtc ä‘ᴀnō′‘kānāᵈtcⁱ‘. Ä‘pe′noniᵈtcⁱ‘. Menwine‘ki′megu‘u ä‘inä′teniᵈtcⁱ‘. Ä‘kī‘cipā′pyāniᵈtc ä‘wäpi‘āᵈtci′moniᵈtcⁱ‘. Īni′megu ä‘ināᵈtci′moniᵈtcⁱ‘. “Ne‘ci‘kᴀmige‘sī′‘iwᴀgᵏⁱ‘,” ä′‘iniᵈtcⁱ‘. “Āgwi kägō‘i kīwinᴀtawä′netᴀginⁿⁱ‘, cä‘cki′megu ᴀpe′no‘a‘i wī‘i‘cimenwiwī‘se′niniᵈtcⁱ‘. Īni′megu‘u ä‘cinᴀtawänetᴀ′mō‘iᵈtcⁱ‘,” ä′‘iniᵈtci wīte′gowa‘ⁱ‘. ‘Ō′nipi “Mᴀnᴀ‘kᴀgä′‘megu‘u u′ᵈtcipyäᵈtcipe′nowᴀgᵏⁱ‘. Cewä′n īni′megu‘u ä‘wäpi′megu‘unᴀtawänetāgu′‘siwāᵈtcⁱ‘. Īnugi′ mᴀn ī′ni wī‘täpāpᴀmeᵈtci; wī‘ke‘känemāpi′megu‘u ä‘awi′gwä‘igᵏⁱ‘. Nā‘kᴀ′ᵈtc aiyō′‘i wī‘ᴀ‘kwimegu‘uke‘kä′netᴀmwᴀ wī‘täpā′pᴀmātᴬ‘. Ī′nⁿⁱ‘. ‘Ō′ni wī‘ᴀnemī‘kānowᴀgiᵈtcā‘ⁱ‘, kuᵈtcī′‘i me‘cena′‘megu‘u ā′gwi wī‘āᵈtci′muᵈtcini wī‘pwāwitᴀ‘citä′‘äniᵈtci wänīᵈtcāne‘semā′niᵈtci‘ⁱ‘. Pwāwi′megu‘ā′ᵈtcimut āgwi′megu kägō′‘i wī‘i‘cinene‘känemā′niᵈtcinⁿⁱ‘. Wänīᵈtcāne‘si′niᵈtci‘i pe‘kigä′‘megu ugimāwi′niwa‘ⁱ‘. Wāwīta′wi wäᵈtci′giwāᵈtci mā‘ᴀ′g aiyō′‘i wäwīgä′‘itcigᵏⁱ‘. Ī′ni wī‘tō′tawuᵈtci wī‘wâpᴀmäwenī′wiwᴀgᵏⁱ‘. ‘Ō′ mᴀni′ᵈtcā‘ āminā‘penᴀ′nenägwe wī‘ne‘sägᵏʷᵉ‘. Īni′megu‘u i‘ci‘aiyi‘aiyīnegwāme‘tᴀ‘wiyä′gägo‘ᴬ‘,” ä′‘ināᵈtci wī′tegōw īni‘ⁱ‘. “‘Ō′n ā′mi‘ta‘i pwāwi′näwuᵈtc ä‘ca′wigwänⁿⁱ‘. Mᴀni wī′nᴀ mīgātī‘ägw āgwi wī′nānⁿⁱ‘. Kī‘ke‘känemegōpwᴀku′‘megu‘u,” ä‘i′gowāᵈtci wīte′gowᴀnⁿⁱ‘.

‘Ō′nip ä‘wäpi‘aᵈtci′mo‘āᵈtcⁱ‘. Ānte′tᴀp ä‘wī‘cā‘ckāwāᵈtci′megu‘u wī‘mawi′megu‘une′‘sāwāᵈtcⁱ‘. Ī′nip ä‘ca′wiwāᵈtcⁱ‘. ‘Ō′nip īnini kwīye′‘sä‘ᴀn ä‘āᵈtcimo‘e′gowāᵈtci nī′‘cwi ne′niwᴀgᵏⁱ‘. “‘Ō′ni kutᴀ′gᴀ mä′‘kwi‘sut ī′nᴀ wī‘wī′tämägᵏʷᴬ‘. Wī‘i‘cinī‘cī′‘iyägᵏʷᵉ‘,” ä′‘ineᵈtcⁱ‘. “‘Au′,” ä‘ī′yowāᵈtcⁱ‘. “Kī‘mawitcāgᴀtᴀ‘wā′pʷᴬ‘,” ä′‘iniᵈtc īni′n kwīye′‘sä‘ᴀnⁿⁱ‘, ä‘i′gowāᵈtcⁱ‘. “‘Ō′ īni′megu nī‘i‘ca′wipenⁿᴬ‘,” ä‘i′nāwāᵈtcⁱ‘. “Me‘tōᵈtciᵈtcā′‘megu‘u kī′‘ne‘sipwᴀ,” ä′‘iniᵈtcⁱ‘. ‘Ōnip īni′megu ä‘i‘ca′wiwāᵈtcⁱ‘. Ä‘wītä′māwāᵈtci mä‘kwi‘so′niᵈtcin ä‘mawimäyāwu′‘säniᵈtcⁱ‘, īninigä′‘ipi kwīye′‘sä‘ᴀni mäyāwu‘sä‘e′guᵈtcinⁿⁱ‘. ‘Ō′nipi wīnᴀ′megu‘u “Nī‘mai′yāwu‘sᵉ‘,” ä‘i‘ciwäpi′tä‘ä‘äᵈtci mä′‘kwi‘sutᴬ‘. Kī‘cine′‘semeᵈtc ä‘pe′nowāᵈtcⁱ‘. Īnip īni wī′giyāp ä‘uᵈtci′gämuᵈtci wī‘sᴀ‘kᴀ‘ᴀ′moweᵈtcⁱ‘. Īnip īn ä‘sᴀ‘kᴀ‘ᴀ′moweᵈtcⁱ‘. Kī‘ci‘sᴀ‘kᴀ‘ᴀ′miniᵈtcⁱ‘, “‘kī‘kīmōᵈtcine‘sāpʷᴬ‘,’ kete′gōpenᴀ wī′naiyōwʷᵉ‘,” ä′‘iniᵈtci negu′ti ne′niwᴀnⁿⁱ‘. “Meᵈtci‘wä‘ kīnᴀ kī‘āᵈtcimo′‘āpenᴀ wī‘cāᵈtcⁱ‘?” ä′‘iniᵈtcⁱ‘.

he would know how it was. "Very well," he said. While it was daylight he told the crows to look for the people. The (crows) were willing. They flew off to scout, and were absent a good way off, and they all gathered to tell what they had seen. They even told where the game animals were. And one said, "One set live right here, close by here is one family. There is one man, and there are two women, and children. That is the number they are. I do not know whether the ones whom they accompany are close. They have come from yonder, where they have their town. That is what I know of them," said one crow.

And at night he again sent out the owls. They went off. They were absent some time. After they had come back they began to narrate. They said exactly the same thing. "They are alone in a camp," they said. "(The man) is not going about desiring anything save that the children may eat well. That indeed is what he desires," said the owls. Then, it is said (an owl said), "Yonder indeed is where they come from. But now (people) began to desire them (to return). They are mystically seen from a distance exactly now; it will be known wherever they are. Moreover, the one who will see mystically from a distance will know (what takes place) as far as here. That is all. And they will verily continue to do things (?), although indeed (the one who will see mystically) finally may not tell so that those who have children may not think (of them). If he does not tell they will not know anything of them. Those who have the children are by all means chiefs. Those who camp here are of that nature on both sides. Now the way they will be treated is that they will be watched. Oh, this verily is how you should do with them, you should kill them. Now you should kill them while they sleep," is what an owl said to them. "Then it would be seen what happened to them. Now if you fight them it would not be the right way. You would indeed be known," they were told by an owl.

Then, it is said, he began to give them instructions. Some, it is said, were indeed impatient to go and kill them. That, it is said, is what happened to them. Then, it is said, two men were told by that boy. "And another who belongs to the Bear gens is he whom you shall accompany. There will be two of you," they were told. "Very well," they said among themselves. "You will go and strike all down," said that boy, and so they were told. "Oh, we shall do that very thing," they said to him. "Verily in a way you will be three," he said. And, it is said, they did so. They accompanied a member of the Bear gens who was the leader of the war-party, the one, it is said, who was made the leader by that boy. And, it is said, he, the member of the Bear gens, began to think, "I shall be the leader of the war-party." After (the foes) were slain, they went home. And,

ᶜŌ′nip äᶜpe′nowāᵈtci wäᵈtcīwāᵈtcⁱᶜ. Äᶜkeᶜtcinätō′ᶜinigiyugäᶜⁱᶜ. Īyā′ᶜ ä′ᶜpyāwāᵈtc äᶜāᵈtciᶜᴀnemiwâwâgᴀᶜᴀ′mowāᵈtc äᶜᴀnemitcīgetcīgenᴀ′mowāᵈtc īni′ni mīᶜceᶜko′ᶜaiyᴀnⁿⁱᶜ. Wīnᴀ′meguᶜu neᶜci′ᶜkᴀpi nätupᴀ′nigin äᶜinäne′tiᶜsuᵈtci mä′ᶜkwiᶜsutᴬᶜ. Äᶜmīᶜcātä′nemuᵈtc äᶜāpimaiyā′wuᶜsäᵈtcⁱᶜ. ᶜŌ′nip īnin äᶜpyäᵈtcipīti′gäniᵈtci kwīye′ᶜsäᶜᴀnⁿⁱᶜ. ᶜŌ′nipⁱᶜ, "Äᶜpyäᵈtcinᴀnātu′ᶜtōnānⁿⁱᶜ," ä′ᶜiniᵈtcⁱᶜ. "ᶜAu′," äᶜi′ᶜciwäᵈtcⁱᶜ. "Äᶜcawiwᴀnän äᶜcimenānigä′ᶜmeguᶜu wīᶜiᶜca′wiyᴀnⁿⁱᶜ, ᶜō′ tānᴀᶜkä′ᶜ ānwäᶜta′wiᶜkᴀnⁿⁱᶜ. Nīnaiyō′ wīnᴀ kemaiyāwu′ᶜäᶜenⁿᵉᶜ. 'Kīᶜkepā′ᶜkuᶜāpᵂᴬᶜ,' ketenegäᶜⁱᶜ, 'ᴀᶜckwātämᵐⁱᶜ.' Mᴀniᵈtcāᶜ äᶜcimī′yᴀmeᵈtci mᴀ′nᴀᶜ āpiᶜāwᴀᶜcī′yᴀmetᴬᶜ; 'kīᶜsᴀᶜkᴀᶜā′pᵂᴬᶜ,' nete′gunān īyāᶜⁱᶜ. Īniᵈtcāᶜ äᶜcä′wīyägᵏᵉᶜ. ᶜŌ′ni kīᶜciᶜsᴀᶜkᴀ′ᶜᴀmāg äᶜāᵈtcimo′ᶜeguᵈtc āpiwītämemᴀ′geᵈtcinⁿⁱᶜ. 'Keneᶜckimegōpenᴀ wī′naiyōwʷᵉᶜ,' ä′ᶜināᵈtcⁱᶜ." ᶜŌ′nip äᶜāᵈtcimo′ᶜemeᵈtcⁱᶜ, "Kīnᴀ′meguᶜu ketemā′giᶜāwᴀ meᶜtoᶜsänenīwᵂᴬᶜ. Kīᶜnāgᴀtawä′nemāwᴀ wīᶜi′ᶜcawiᵈtcⁱᶜ. Kīnᴀ′meguᶜu mᴀnigäᶜ kīᶜnīgāniketemāgeᶜsⁱᶜ. Kīnaiyō′ᶜ mᴀni ketōtᴀᵋ kī′yānānⁿⁱᶜ. Ā′gwi wī′nᴀ meᶜce′megu. Mōᶜcᴀgi′meguᶜu äᶜcitäᶜä′wᴀnän äᶜci′täᶜātᴀ ᶜīna wīᶜketemā′giᶜᴀtᴬᶜ. Nī′naiyō ā′gw ī′ni wīᶜiᶜcawī′yānini wīᶜiᶜca′wigwäni meᶜtoᶜsäne′nīwᵂᴬᶜ. Kīᶜmawinᴀnegōpenᴀgä′ᶜmegu. Mämäᵈtcigi kᴀbō′tw īni′megu wīᶜiᶜca′wiyᴀgᵏʷᵉᶜ. Ā′gw iᶜce wīᶜinowä′yāninⁿⁱᶜ."

ᶜŌ′nipi meᶜtoᶜsä′nenīw äᶜsägi′meguᵈtc īnini kwīye′ᶜsäᶜᴀnⁿⁱᶜ. Īniyᴀgäᶜiᵋ äᶜkīᶜcāguᵈtci′meguᶜuᶜsä′gimeᵈtci mäyā′wuᶜsāt äᶜpōni′meguᶜukägōᶜiᶜi′nowäᵈtcⁱᶜ: āᶜpenäwi′meguᶜu äᶜnᴀgᴀnᴀgᴀpe′ᶜkwäpiᵈtcⁱᶜ. ᶜŌ′nipi kᴀbō′twe menwineᶜki′megu äᶜkāᶜcki′ᶜāwāᵈtci nenōtä′waᶜⁱᶜ. ᶜŌ′nip äᶜmᴀmāto′māᵈtci meᶜtoᶜsänenīw īni′ni kwīye′ᶜsäᶜᴀnⁿⁱᶜ. "ᶜŌ ᴀᶜce′megu nī′ᶜkuᵈtcawʷⁱᶜ. Āgwi wī′nᴀ keᶜkänetᴀ′mānini wīᶜkeᶜkänemiwāᵈtci′gäᶜi mä′mäᵈtcigi käᶜkäne′mitcigi ma′netowᴀgᵏⁱᶜ. ᶜŌ′mämeᶜciᶜkᴀgä′ᶜmegu awitᴀ′ᵋ keᶜkäne′miwāᶜsᴬᶜ. Mämäᵈtcigi′megu newāwᴀneᶜckāᶜänemegō′petuge manetowᴀg äᶜwāwᴀneᶜckā′ᶜitōᵈtci mäyāwuᶜsäᶜᴀ′gaiyōwʷᵉᶜ. Nemaiyāwuᶜsäᶜā′waiyōwʷᵉᶜ. Ā′gwiᵈtcāᶜ äᶜcimᴀgi pāᶜci′meguᶜu iᶜcawiteᶜe′yätugᵏᵉᶜ. Wīnᴀ′meguᶜu wäwänäneti′ᶜsugwäni wīnᴀ′megu äᶜci′täᶜäᵈtcⁱᶜ. Iᶜcimeᶜtoᶜsänenī′wigwänⁿⁱᶜ. Kutᴀgäᶜite wī′n awitᴀᵋ ī′n i′ᶜcawiᶜsᴀᵋ."

"Nīᶜkuᵈtcawi′ᵈtcāᶜⁱᶜ," äᶜi′ᶜciwäᵈtc äᶜku′ᵈtcawiᵈtcⁱᶜ. ᶜŌ′nip äᶜnᴀ′tomāᵈtci wītegowaᶜ änoᶜᴀnōᶜkā′nāᵈtciᶜⁱᶜ. Äᶜpwāwi′meguᶜᴀᶜcitaᶜipyāniᵈtcⁱᶜ. Aᶜckᴀᵈtcimä′ᶜmeguᶜu ä′ᶜpyāniᵈtcⁱᶜ. Äᶜᴀnō′ᶜkānāᵈtcⁱᶜ. Nōmᴀgäᶜwä′ᶜmeguᶜu äᶜinä′teniᵈtc ä′ᶜpyāniᵈtcⁱᶜ. "Aiyō′ᶜmeguᶜu ke′ᶜtcinäᶜ ī′n ä′ᶜpyāwāᵈtci meᶜtoᶜsänen′niwᴀgᵏⁱᶜ. Ā′gwi wīᶜkᴀᶜckimägwäᶜewᴀnīpa′ᶜägwinⁿⁱᶜ," ä′ᶜiniᵈtcⁱᶜ. ᶜŌ′nip äᶜkuᵈtcimāwᴀᵈtcime′gowāᵈtc īni′ni wīte′gowᴀnⁿⁱᶜ. Aᶜcepi′meguᶜu iᶜci′megōgᵏⁱᶜ. Keᶜte′nᴀp äᶜsäge′ᶜsiwāᵈtci meᶜtoᶜsäne′niwᴀg äᶜpemā′mowāᵈtcⁱᶜ. Äᶜāᵈtcimo′-

it is said, he coaxed them to burn that wickiup. And, it is said, it was burned. After they had burned it, one man said, "'You will kill them secretly,' we were told formerly." "Why you! are we going to tell them at a particular time?" he said.

Then, it is said, they went back from where they came. It was indeed close by. When they came yonder they whooped anew on their way and kept holding those scalps up in the air as they went along. And the member of the Bear gens thought he alone had been on the warpath. He was proud that he had gone as the leader. Now, it is said, that boy came and entered. Now, it is said, he said, "I have come to ask you." "All right," he replied. "(I have come to ask you) whether you did as I told you to do, or whether you disobeyed me. 'You will close the door,' I said to you." "This verily is what the one who went and took us said to us; 'you will burn it,' he said to us yonder. That verily is what we did. And as soon as we burned it he was told by the one who had accompanied us. 'We were forbidden,' he said to him." Then, it is said (the leader) was told, "You have harmed the people. You will see what will happen to them. You indeed now will be the first to be injured. You have brought this upon us. Indeed it will not be merely any one. Only indeed he who thinks as you think will be the one you will harm. As for me, whatever happens to the people will not happen to me. And indeed they will come and attack us. Surely we shall soon experience that. I shall not merely say so."

Now, it is said, the people were frightened by what that boy said. And the one who formerly had been the leader of the war party was especially frightened by what had been said and ceased to say anything: he always sat with bowed head. And, it is said, soon, after some length of time, they discovered the Indians. Then, it is said, the people besought that boy. "Oh, I shall merely try. Yet I do not know whether the manitous who certainly thought of me, will still think of me. Oh, surely they would not know me. Certainly the manitous probably think I am worthless because the one whom I made leader of the war party has done evil. I made him the leader of the war party. He did not do what I told him. He thought he was his own master (in what he did). That is the kind of mortal he is. If he had been another, he would not have done so."

"Verily I shall try," he said, and he tried. Now, it is said, he summoned some owls whom he always sent forth. They did not come soon. Later on indeed they came. Then he sent them out. They were absent for but a short time and came (back). "The people are coming close by here. You will not perhaps be able to run away from them," he said. Then, it is said, that owl tried to gather them together. It is said that they were just told this. Surely, it is said, the people were frightened and started to flee.

ʻeguᵈtc īni′nimeguʻu wīte′gowᴀnⁿⁱʻ. Kᴀbōtwe′meguʻu äʻāᵈtcimo′ʻeguᵈtcⁱʻ, "Aʻcemā′ʻ nīnᴀ kete′ʻcimene," ä′ʻiguᵈtcⁱʻ. "Keʻtenᴀ wīnwā′wᴀ näʻsäwenī′yätuge näneʻkänetᴀ′mowāᵈtcⁱʻ. Nīnᴀᵈtcāʻi ke′tenepʷᴬʻ," ä′ʻiguᵈtci wīte′gowᴀnⁿⁱʻ. ʻŌ′nipi meʻsōtäwemā′ʻmeguʻu, "Kekᴀkāᵈtcimenepʷᴬʻ," äʻi′gowāᵈtcⁱʻ. "Āgwimā′ʻmeguʻu wätäwipyāᵈtcin u′wīyäʻᴬʻ. Īniʻigäʻi näwāᵈtciʻi mᴀʻkwaʻ äʻpeme′ʻkāniᵈtcⁱʻ. Meʻtoʻsäneniwâpᴀ′mäwᴀgᵏⁱʻ, mᴀʻkwaʻigäʻ wī′nāniʻⁱʻ," ä′ʻiniᵈtcⁱʻ. "Āgwiᵈtcā′ʻmegu uwī′yäʻᴀni näwā′wāᵈtcinⁿⁱʻ," äʻi′ʻciwäᵈtcⁱʻ, "māʻᴀg änoʻᴀnōʻkānäʻī′yānigᵏⁱʻ," ä′ʻināᵈtcⁱʻ.

ʻŌ′nip ᴀʻckᴀᵈtci′meguʻu kīʻci′meguʻumᴀge′ginegi pō′ʻs īnipi′ nāʻkᴀ′ᵈtc ugyä′n äʻāᵈtci′moʻāᵈtcⁱʻ, "Naʻī′, ᴀnä′ʻeᵋ, nōmᴀgäweyā′pi nīʻmᴀ′ʻkᴀtäwʷⁱʻ. Ā′gwi pe′ʻki wīʻkeʻcigimᴀʻkᴀtäwī′yāninⁿⁱʻ," ä′ʻināᵈtc ugyä′nⁿⁱʻ. ʻŌ′nipⁱʻ, "Kᴀ′ʻciyōᵋ i′ʻcawīwᴀ nō′ʻsᴀ wäᵈtciᵈtcāʻi ne′pōʻiᵈtcⁱʻ?" ä′ʻināᵈtc ugyä′nⁿⁱʻ. "Cinā′gwᴀ, A′ʻcāʻaʻi neʻse′gᵏʷᴬʻ. Äʻᴀna′wiwāᵈtci kīmōᵈtciwä′ʻmegu nᴀtupᴀni′gwäʻigᵏⁱʻ. Inī′yätuge wī′n äʻneʻsegu′teʻᵉʻ," ä′ʻināᵈtc u′gwiʻsᴀnⁿⁱʻ. "Cewä′n īnī′yätug äʻcawi′teʻe wäyō′ʻsiyānⁿᴬʻ," ä′ʻināᵈtc ugyä′nⁿⁱʻ. ʻŌ′nip äʻnānᴀtu′ʻtawāᵈtc utā′ʻkw äʻtᴀʻciʻe′mātänⁿⁱʻ. Äʻāᵈtcimeguᵈtci′megu ugyä′nⁿⁱʻ. ʻŌ′nip īte′pi nᴀnō′ʻckw äʻāᵈtcⁱʻ. Äʻmawi′nᴀtu′näʻᴀg ōʻsᴀ′n äʻtᴀʻciʻe′mātänⁿⁱʻ. Äʻpwāwi′meʻkᴀg ō′nip ugyä′n äʻmāmīnawi′meguʻuʻāᵈtcimo′eguᵈtc äʻtᴀʻci′ʻemeᵈtcⁱʻ. ʻŌnipi′meguʻu īte′p äʻā′ᵈtc äʻmawinᴀtu′näʻᴀg äʻtᴀʻciʻe′mātänⁿⁱʻ. Īni wīnᴀ′meguʻuᵋ äʻiʻcināgwᴀ′tenig änāᵈtci′moweᵈtcⁱʻ. ʻŌ′nip ä′ʻmeʻkᴀgᵏⁱʻ. Aʻkᴀ′n äʻa′wᴀtōᵈtcⁱʻ. Īn ᴀ′ʻkᴀni meʻtoʻsäneniwigäʻ wīnᴀ′megu ᴀ′ʻkᴀn aiyä′ʻmegu äʻiʻcināgwᴀ′tenigᵏⁱʻ. ʻŌnip īn äʻa′wᴀtōᵈtcⁱʻ. Īyā′ʻ pyäyāᵈtc äʻnaʻi′ʻsetōᵈtcīn ᴀ′ʻkᴀnⁿⁱʻ.

ʻŌ′nipi nāʻtᴀʻsugunagᴀtō′ʻinig äʻmᴀtōteʻcāwātōᵈtcⁱʻ. ʻŌ′nip äʻna′ʻsäʻāᵈtci wīnᴀ′meguʻu. Cewä′nᴀp ā′gw īni′n ō′ʻsiᵈtcinⁿⁱʻ. Kutᴀgi′megu iʻcīne′niwᴀn īni′ni näʻsä′ʻāᵈtcinⁿⁱʻ. Mᴀʻkwāᵈtci′megu äʻpᴀgiʻse′nāwāᵈtc īni′n äʻpeno′ʻāwāᵈtcⁱʻ. Äʻneʻckimeᵈtci′meguʻu u′wīyäʻᴀ wīʻmawināwᴀnō′näʻwāᵈtcⁱʻ. "Kā′tᴬʻ ‘nī′ʻneʻsāwʷᴬʻ,’ inämemī′yägägᵏᵘʻ. Meʻtōᵈtciku′ʻmeguʻu ketōgimā′menānᴀ neʻciyägägoʻᴀ neʻsä′gᵏʷᵉʻ," ä′ʻineᵈtc uʻckina′wäʻᴀgᵏⁱʻ. Äʻpwāwiʻu′wīyäʻᴀnāwᴀnō′näʻwāᵈtcⁱʻ. Meʻtoʻsä′neniw äʻpwāwi′meguʻumᴀ′ᵈtcinᴀgᵏⁱʻ. "Ā′gwi wīʻkᴀʻckiʻu′wīyäʻᴀne′ʻsāᵈtcinⁿⁱʻ," ä′ʻineᵈtcⁱʻ. Īnigä′ʻip īn äʻpe′nōʻiᵈtcⁱʻ.

ʻŌ′nip īn īte′p äʻāᵈtc iʻkwä′w äʻpwāwi′meguʻumeʻkᴀ′gi mō′ʻtci negu′t ᴀ′ʻkᴀnäʻⁱʻ. Ī′nip ä′ʻcawiᵈtc iʻkwä′wʷᴬʻ. Apī′nᴀpi kīwimaiyōw äʻnᴀtu′näʻᴀg ᴀ′ʻkᴀnᴀnⁿⁱʻ. Äʻpwāwi′meguʻumeʻkᴀmōʻiᵈtc ä′ʻpenuᵈtc äʻāᵈtci′moʻāᵈtc u′gwiʻsᴀnⁿⁱʻ.

ʻŌ′nip īnᴀᵋ ōʻsᴀni′meguʻu äʻwäpi′meguʻunᴀtawä′nemāᵈtcⁱʻ. A′ʻpenäᵈtci māmᴀʻkāᵈtci′megu ō′ʻsᴀniᵋ. Äʻwäpiwāwī′giʻeᵈtcⁱʻ, maiyāwu′ʻsäwenⁿⁱʻ. Āgwime′gupi kᴀnāgwᴀ: ōʻsᴀni′meguʻu mā′mᴀʻkāᵈtcⁱʻ. ʻŌ′ni kᴀbō′twe wīʻnaʻimīʻkeᵈtci′ʻiwäᵈtcⁱʻ. Āgwi′meguʻu kᴀnā′wᴀ:

(The hero) was instructed by that owl. And soon he was told, "I merely said that to you for fun," he was told. "Surely being saved probably is what they think about. Verily I tell you," he was told by the owl. Then, it is said, all were told "I was joshing you. Hardly any one is coming. They were bears whom they saw walking along. They mistook them for people, but they were bears," he said. "Verily they saw no one," he said, "(that is,) these whom I sent out," he said to them.

Then, it is said, later on when he had grown larger, then, it is said, he again addressed his mother, "Well, I am going to fast for a short time. I shall not fast very steadily," he said to his mother. Then, it is said, he said to his mother, "What, pray, happened to my father that he died?" "Well, he was slain by the Sioux. When they were out hunting they had secretly been on the warpath. Then, it seems, he was slain," she said to her son. "But that was what happened, it seems, to the one who was my father," he said to his mother. Then, it is said, he asked her the locality of where he was slain. He was told by his mother. Then, it is said, he went thither quite blindly. He went to search where his father was slain. As he did not find it he then, it is said, was carefully instructed by his mother as to where (his father) was slain. Then, it is said, he went thither and sought where he was slain. To be sure it looked exactly as had been stated. And, it is said, he found (the spot). He took away a bone. It was indeed a human bone and looked as if it had been there some time. Then, it is said, he took it away. When he arrived yonder he put away that bone properly.

Then, it is said, after several days he made a sweat lodge. And, it is said, he made the person come to life. But, it is said, it was not his father. It was a man of a different tribe whom he had cured. They quietly dismissed him and sent him home. It was forbidden for any one to follow him for the purpose of killing him. "Do not think, 'I shall slay him.' If you kill him it would be the same as if you were killing our own chief," the young men were told. No one followed him to slay him. The people did not dare to do so. "No one will be able to kill him," they were told. Then, it is said, he went home.

Then, it is said, that woman went over there and could not find even a little bone. That, it is said, is what happened to the woman. She even went about weeping while searching for the bones. As she did not find one she went home and told her son.

And, it is said, he began to desire his father. Surely it was his father all the time. They began kindly to mention (various things) to him (such as) leadership on the warpath. It was to no purpose, it is said: it was only his father (whom he wanted). And soon (he

māmᴀʿkāᵈtci′megu ō′ʿsᴀnⁿⁱʿ. Meʿcena′ʿmegu āᵈtcipᴀnᴀgiᵈtc äʿᴀnemiʿciwāwī′giʿeᵈtcⁱʿ: māmᴀʿkāᵈtci′megu ōʿsᴀ′nⁿⁱʿ. Āgwipi′meguʿu kᴀnā′gw äʿāᵈtcimoʿeᵈtci′gäʿⁱʿ, "Tcāgiku′ʿmeguʿuʿceguʿckä′niwᴀn utōʿkᴀ′nemᴀnⁿⁱʿ. Kīʿci′meguʿu ᴀʿkiwi′niwᴀnⁿⁱʿ. Pōnänemi kō′ʿsᴬʿ," ä′ʿineᵈtcⁱʿ. Āgwi′meguʿu kᴀnā′gᵉʷᴬʿ, ōʿsᴀni′meguʿu māmᴀʿkāᵈtci′meguʿu ōʿsᴀ′nⁿⁱʿ. "Naʿi′, tcāgi′meguʿu kīʿiʿcina′ʿiweʿsⁱʿ," ä′ʿineᵈtcⁱʿ. Āgwipi′megu kᴀnā′gwᴀ: māmāʿkāᵈtci′meguʿu ōʿsᴀnⁿⁱʿ. Äʿwäpikuᵈtcimeguᵈtci ma′netowaʿⁱʿ. Mene′ʿtᴀ nāmᴀ′ʿkᴀmig änᴀpi′niᵈtciʿ äʿkuᵈtcikuᵈtci′meguᵈtcⁱʿ. Āgwipi′megu kᴀnā′gwa kägō′ʿmegu äʿᴀnemiʿcikeʿkᴀʿᴀ′mawuᵈtci wīʿinäʿinäne′meguᵈtcⁱʿ. Āgwipi′megu kᴀnā′gᵉʷᴬʿ; māmᴀʿkāᵈtci′meguʿu ōʿsᴀni′meguʿu ᴀʿpenäᵈtci′meguʿu ōʿsᴀni′meguʿu. ʿŌ′nip äʿsäge′ʿsiwāᵈtci ma′netowᴀgᵏⁱʿ. "Wīʿiʿcawī′wᴀgwäni wī′nᴀ mᴀ′nⁿⁱʿ," äʿi′tīwāᵈtcⁱʿ.

Wīnᴀgäʿip īn äʿckᴀmi′meguʿu äʿwāwīʿci′gimāᵈtci manetowaʿⁱʿ, ōʿsᴀni′meguʿu. ʿŌ′nip āᵈtcipᴀ′nᴀgiᵈtc äʿiʿci′meguᵈtcⁱʿ. Mōʿtci′meguʿu wīʿnaʿiʿᴀni′ʿiwäᵈtc äʿi′ʿcimeᵈtcⁱʿ. Nātawinō′n īnaʿ āᵈtcipᴀ′nᴀgiᵈtc äʿci′genigᵏⁱʿ. Āgwime′gupi kᴀnā′gᵏʷᴬʿ: ōʿsᴀni′megu. Äʿᴀnemi′meguʿuʿāᵈtcipiʿcikᴀnō′neguᵈtcⁱʿ. ʿŌ′nip äʿkᴀnō′neguᵈtci nāʿkᴀ′ᵈtc ᴀʿkwitᴀ′ʿkᴀmigi tᴀʿcimanetowaʿi meʿcemegō′naʿ äʿcigi′niᵈtciʿⁱʿ. Āᵈtcipᴀnᴀgiᵈtci′meguʿu äʿᴀnemiʿci′meguᵈtc äʿci′meguʿu′pyānig äʿᴀnemiʿiʿci′meguᵈtcⁱʿ. Āgwipi′meguʿu kᴀnā′gwᴀ: māmᴀʿkāᵈtci′megu ōʿsᴀ′n äʿnᴀtawä′nemāᵈtcⁱʿ. Īni′meguʿu me′ʿtenōʿ äʿiʿcinᴀtawä′netᴀgᵏⁱʿ. Īni′meguʿu me′ʿtenōʿ äʿāᵈtcimoʿeᵈtcigä′ʿmegu ᴀ′ʿpenäᵈtc ōʿsᴀni′meguʿu "A′sām ᴀʿcawaiyeʿiwīwi," ä′ʿineᵈtcⁱʿ. "Ī′ni me′ʿtenōʿ äʿcikᴀʿckiʿi′nenānⁿⁱʿ," ä′ʿineᵈtcⁱʿ. "Mᴀ′ni wīnᴀ nī′n äʿci′menān iʿca′wiyᴀne kīnᴀ′megu me′ʿtenōʿⁱʿ, ī′ni kīʿmīnenⁿᵉʿ," ä′ʿineᵈtcⁱʿ. "Mᴀ′nᴀ wī′nᴀ kīᵈtcimeʿtoʿsänenīw ā′gw ī′ni wīʿkeʿkä′netᴀginⁿⁱʿ," äʿine′ᵈtcipⁱʿ, "kīnᴀ′meguʿu me′ʿtenōʿⁱʿ," ä′ʿineᵈtcⁱʿ. Īnipi′meguʿu kīʿcetunämo′weᵈtcinⁿⁱʿ, "Meʿtenōʿku′ʿmeguʿu nō′ʿsᴬʿ," äʿiʿciwäᵈtcⁱʿ. Īnigäʿipi′megu ä′ʿmaiyōᵈtcⁱʿ.

Īn äʿciwäᵈtcin äʿkwīnᴀtawiʿcina′wämāᵈtcime′gupi manetowaʿⁱʿ. Äʿkīwipikugwäʿkᴀʿkyäʿci′nowāᵈtci manetowᴀgᵏⁱʿ. ʿŌ′nipi kᴀbō′twe mämeᵈtcinä′ʿmeguʿu, "Kī′nᴀ nāʿkᴀ′ᵈtcⁱʿ," ä′ʿineᵈtci Wâpᴀnōwᵂᴬʿ. Īte′p äʿā′ᵈtcⁱʿ. ᴀʿce′meguʿu īyā′ʿmegu äʿmeᵈtci′megupyänu′tawāᵈtc äʿa′winiᵈtcⁱʿ. Äʿcāgwä′nemuᵈtci wīʿmōʿci′ʿeguᵈtc äʿmeʿtci′meguʿu äʿpīti′gawāᵈtcⁱʿ. ʿŌ′nipⁱʿ, "Naʿi′, noʿcī′ʿi, ‘ʿwänäʿaiyō′ʿ mᴀnᴀ,’ ketenänemipetugᵏᵉʿ. "Wâpᴀnōwᴀ′ kuʿi netegōgi manetowᴀgᵏⁱʿ," ä′ʿiniᵈtcⁱʿ. "Īnugiᵈtcāʿ, noʿcī′ʿi, mᴀ′n äʿci′meguʿupyāʿiyᴀnⁿⁱʿ, nīʿāᵈtcimᵐᵘʿ. Kuᵈtcⁱʿ, noʿcī′ʿi, peʿki′meguʿu kekīʿcāguᵈtci′meguʿsᴀnᴀgiʿiʿcitāʿe kō′ʿs äʿkeʿtci′megunene′känemᴀᵈtcⁱʿ. Cewä noʿcī′ʿi, nī′nᴀ mᴀ′ni wīʿi′nenānⁿⁱʿ. Wīʿnānīmiʿᴀᵈtci meʿtoʿsänenīwᵂᴬʿ. Meʿtoʿsänenīwᴀ′meguʿu wīʿnānī′miʿᴀᵈtcⁱʿ. ʿŌ′n änäne′menāni kīʿᴀnemi′meguʿumäme′ʿsänetᴬʿ. Mᴀ′niʿi wīʿinäne′menānⁿⁱʿ. Āgwigä′ʿ, noʿcī′ʿi, äʿcimyā′netegi wīʿinäneme′nāninⁿⁱʿ. Äʿci′meguʿume′nwikeg ī′ni wīʿinäne′menānⁿⁱʿ. Nāʿkᴀ′ᵈtci kīnᴀ′meguʿu ke′ʿtcinäwi kīkīʿkīwipe-

was told) that he would be a great doctor. It was in vain: it was his father only (whom he desired). Finally he was promised all sorts of things: it was surely his father (whom he desired). It was said he was told in vain, "His bones are all crushed. They have become earth. Cease to think of your father," he was told. It was in vain, it surely was his father, his father. "Come, you will be clever in all ways," he was told. It was said it was in vain: it was surely his father. The manitous began to speak to him. First those under the earth kept on trying to coax him. It was in vain, it is said, when they continued mention any way he would be blessed. It was in vain, it is said; surely it was his father, always his father. Then, it is said, the manitous were afraid. "What in the world shall be done about this?" they said to each other.

And, it is said, he gradually called out more loudly to the manitous, naming his father. Then, it is said, they mentioned many different things to him. They even told him he would always win. Medicines of all sorts (were promised him). It was in vain, it is said: it was his father. They continued to tell him of new things, it is said. Then, it is said, he was likewise addressed by the various manitous who dwell on the surface of the earth. They continued to mention all sorts of pleasurable things to him. It was in vain, it is said. He surely desired his father. He desired that only. And he was always only told the same thing about his father. "It is too long ago," he was told. "That is all I can tell you," he was told. "Now if you do what I tell you, I shall give you (a blessing), and to you alone," he was told. "These your fellow people will not know it," he was told, it is said, "it is you alone," he was told. Then, it is said, as soon as the words were spoken, he said, "Only my father." Then, it is said, he wailed.

Whenever he said that, he indeed perplexed the manitous, it is said. The manitous went about changing the way they lay on the earth. Then, it is said, soon finally a WâpANŌWA was told, "You also (try)." He went thither. He simply came to where he was. As he was unwilling for them (only) to have a vision of him, he entered plainly. Then, it is said, (he said to the hero), "Now my grandchild, you probably think 'who is this person here?' The manitous really call me a 'WâpANŌWA,'" he said. "To-day verily, my grandchild, I shall tell (you) this, why I come. Yet, my grandchild, you desire something superlatively difficult when you so strongly remember your father. Yet, my grandchild, this is what I shall say to you. You will make the people dance vigorously. You will indeed make the people dance vigorously. And you will continue to derive benefit from what I tell you. This is how I shall bless you. And, my grandchild, I shall not bless you in a way that is evil. I shall bless you in

men änänemeno′wānän^{ni}ʿ. Āgwigä′ʿ mᴀn āʿpᴀʿwāʿcī′yᴀnin^{ni}ʿ. Peʿki′megu kemeʿtci′meguʿupyänutōn aiyō′ʿ äʿawī′ʿiyᴀn^{ni}ʿ. Īni′megu wīʿināne′menan^{ni}ʿ, pwāwiʿcāgwänemoweʿtawī′ʿiyᴀn^{ne}ʿ. Cāgwänemoweʿtawīʿiyᴀnegäʿ^{i}ʿ, meʿcena′ʿ meguʿu kīʿcāgwänemoweʿtaw^{wi}ʿ. Nī′n āgwigä′ʿ aiyō′ʿi nāmᴀ′ʿkᴀmig awī′yānin^{ni}ʿ. Aiyō′ʿiᵋ äʿa′wiyān^{ni}ʿ: āpeʿtawikīʿce′g^{kwe}ʿ. Ī′n äʿa′wiyān^{ni}ʿ. Nīnᴀ^{d}tcā′ʿ mᴀ′ni netcāgāpᴀt ᴀ′ʿki nätawāpī′yānin^{ni}ʿ. Ā′gw u′wīyäʿᴀ kägō′ʿmeguʿu iʿcipᴀnāpᴀ′mᴀgini kīʿpeneᵋ nätawāpī′yānin^{ni}ʿ," ä′ʿini^{n}tc^{i}ʿ. "Wīʿiʿca′wiyᴀni naʿänetᴀmawī′ʿiyᴀn^{ne}ʿ. Wīʿināne′menāni wīʿmīnenānigäʿi 'mīʿcām^{mi}ʿ' äʿcite′ʿkātäg^{ki}ʿ," ä′ʿigu^{d}tc^{i}ʿ.

Äʿnᴀʿkwitä′ʿᴀmā^{d}tc^{i}ʿ. "ʿAu′," äʿinä′nemā^{d}tc^{i}ʿ. Īnigäʿipi′meguʿu äʿkīʿci′meguʿukeʿkäne′megu^{d}tc^{i}ʿ. Īni′meguʿu äʿpemiketenᴀ′mini^{d}tc ᴀpinā′g äʿᴀ′ʿtōni^{d}tc^{i}ʿ. "Naʿi′, noʿcī′ʿi, nīnᴀ′kuʿi me′neʿtᴀ keneneʿkänemen^{ne}ʿ. Āgwi^{d}tcā′ʿi mᴀ′nᴀʿᴀ ma′netōwᴀ mene′ʿtᴀ pyä^{d}tcikᴀkᴀ′nōneʿk^{ᴀ}ʿ. Ā′gwi mene′ʿtᴀ kägō′ʿmeguʿu iʿcineneʿkäne′meʿkin^{ni}ʿ. Īnugi′meguʿu ī′n äʿᴀmineneʿkä′nemeʿk^{i}ʿ. Nīnᴀgäʿ ᴀʿcawaiye′meguʿu kenō^{d}tcipyä^{d}tcineneʿkä′nemen^{ne}ʿ. Māʿᴀ′gi kenenoʿtᴀmwiʿene wīte′gowᴀg^{ki}ʿ. Īn āmiʿcineneʿkäne′tᴀmᴀn^{ni}ʿ. Īnigä′ʿ āmiʿci′megukeʿkäne′tᴀmᴀn^{ni}ʿ. 'Cī′! Keʿte′n^{nᴀ}ʿ,' ī′n āmiʿcitä′ʿäyᴀn^{ni}ʿ. Meʿce′megu äʿiʿciʿᴀnōʿkā′nᴀ^{d}tcini keteʿciʿᴀnōʿkā′nāwᴀg^{ki}ʿ. Keneno′ʿtᴀgōg^{ki}ʿ. ʿŌ′ni māʿᴀgi kī^{d}tcimeʿtoʿsäne′niwᴀg īniʿ ā′gw u′wīyäʿᴀ nenoʿta′wā^{d}tcin^{ni}ʿ. Māʿᴀ′gi nāʿkᴀ′^{d}tci kākāgīwᴀg īnimegu nä′ʿīnigi wä^{d}tci neno′ʿtawᴀ^{d}tc^{i}ʿ. Kenenoʿtawāwᴀgi yō īni′g^{ki}ʿ. Nīnᴀ^{d}tcāʿmegōni neteʿcitä′ʿāgᴀn^{ni}ʿ. Äʿᴀpenō′ʿiyīni ketu^{d}tci′meguʿupyä^{d}tcineneʿkä′nemen^{ne}ʿ. Ī′n äʿcineneʿkäne′menān^{ni}ʿ. Kekeʿkänemāwᴀgi′^{d}tcāʿ īni′g äʿci′giwā^{d}tc^{i}ʿ. Nīnᴀgä′ʿ īni wä^{d}tci keʿkä′nemᴀ^{d}tc īni′g^{ki}ʿ. ʿŌ′n ī′nugi nīnᴀmegōni keʿtcinawe′meguʿu äʿpyä^{d}tcipītigänu′tōnān^{ni}ʿ. Awi′tᴀ mᴀ′ni meʿtcikwīye′nᴀmōʿcī′ʿiyᴀn^{ne}ʿ. Mᴀ′ni wī′nᴀ peʿki′meguʿu kenäw äʿcināgu′ʿsiyān^{ni}ʿ. Īni. Nī′n āgwi^{d}tcāʿi kägō′ʿiʿcinᴀtawiwᴀnime′nānin^{ni}ʿ. Mᴀ′ni nāʿkᴀ′^{d}tci mīʿcā′m^{mi}ʿ. Kīʿcinᴀʿku′miyᴀn īni wīʿwäpiʿā^{d}tcimo′ʿenān^{ni}ʿ. Āgwigä′ʿ aiyō′ninaʿi wīʿᴀʿkwänemenānin^{ni}ʿ: īyā′ʿ mᴀnᴀʿkᴀ′meguʿu kīʿcāgu^{d}tci′ penō^{d}tc^{i}ʿ. Ī′n änäne′menān^{ni}ʿ; āgwigä′ʿ aiyō′nina^{ʿi}ʿ," ä′ʿigu^{d}tc^{i}ʿ.

"Mᴀ′ni wâ′ʿsäyāwi nā′ʿināʿ äʿpōnipyämigᴀ′tugwän ī′nināʿ änäne′menān^{ni}ʿ. ʿŌ′ni mᴀ′ni peʿku′täyāg^{ki}ʿ. Nā′ʿināʿ aiyō′ʿiᵋ äʿāʿpe^{d}tciʿᴀ′tägwän ī′n änäne′menān^{ni}ʿ. Ī′ni wīʿᴀʿkwäne′menān^{ni}ʿ. Mᴀ′nᴀ kīʿce′ʿsw īnu′gi kenä′nāwāwᴀ mᴀni′ nāʿkᴀ′^{d}tci kīʿce′gwi kenänätᴀᵋ īnug^{ki}ʿ, ʿō′ni mᴀ′n ᴀ′ʿk^{i}ʿ, ʿō′ni mᴀ′ni nōte′n^{wi}ʿ. Īnini^{d}tcāʿ nā′ʿināʿ äʿpōnipyämigᴀ′tugwän ī′ni wīʿᴀʿkwäne′menān^{ni}ʿ. Mᴀ′ni nōte′nw ī′ni wä^{d}tci menwimeʿtoʿsänenī′wiyäg^{kwe}ʿ, meʿsōtäwimā′ʿmegu mōʿtci′meguʿu aiyō′ʿi kīwi′ʿsāʿit^{ᴀ}ʿ. Īni māwᴀ^{d}tci′meʿcāgi nāta′winōn^{ni}ʿ. Cewä′nᴀ ketumeʿsōtäwimeguʿu kemāmīʿke^{d}tciʿe′gwipenᴀ ʿī′ni nōten^{wi}ʿ. Äʿᴀtāʿpᴀnä′ʿtᴀmᴀgwe kemenwinawäʿckā′gwipen^{nᴀ}ʿ. Ī′ni^{d}tcāʿ na′ʿinaʿi pōni′meguʿupyä′migᴀʿk ī′n äʿkwäne′menān^{ni}ʿ. ʿŌ′ni wä^{d}tcinenwā′piyᴀgwe mᴀ′nᴀʿᴀ kīʿce′ʿswᴀ wä^{d}tcinenwā′piyᴀg^{kwe}ʿ. Meʿsō-

a good way. Moreover, you in person will take care of whatever way I bless. And you are not dreaming now. I have come plainly to you here where you are. Now I shall bless you if you are not unwilling to listen to me. And if you are unwilling to listen to me, why you shall listen to me unwillingly. And I do not dwell here under the earth. Here is where I dwell: half way up in the sky. That is where I dwell. Verily I see all this earth whenever I desire to look around," he said. "(This) is what will happen to you if you are pleased with what (I shall give you). I shall bless you in giving you what is called 'a sacred pack,'" he was told.

He consented in his heart to the other. "All right," he thought of him. Now, it is said, it was already known that he would. Then he took it out and placed it on the bench (of the wikiup). "Now, my grandchild, I truly first thought of you. Verily it was not this manitou who first came to talk to you. He did not first think anything of you. Just now he begins to think of you. And I have thought of you a long time ago, so be it. I made you understand these owls. You should think of that. And indeed you should contrive to know it. 'Gracious! It is true,' is what you should contrive to think. You have ordered them to do whatever you wished. They understand you. And none of these your fellow people understands them. Moreover, as for those crows you understand them for the same reason. You indeed understand them. Verily that is my own wish. From the time you were a child I have thought of you. That is how I think of you. Verily you know how these are. And I am the reason you know them. And I have come in person within (your dwelling). This would not be appropriate if you plainly had a vision of me. You now see very clearly how I look. That is all. Verily I do not desire to deceive you in any way. Moreover, regarding this sacred pack. As soon as you have assented then I shall begin to instruct you. And I shall not think of you (only) so far as the present time: it will be yonder far distant time. That is how I think of you; and not (merely) at the present time," he was told.

"At the time this daylight ceases to come is (how far) I think of you. And night. At the time when it is here forever I shall think of you. That is as far as I shall think of you. To-day you see this sun and this sky, and this earth, and this wind. At whatever time they really cease to come is the extent I shall think of you. This wind is why we live well, indeed every one of us, even indeed (a fowl) which flies around here. That is an especially great medicine. But that wind doctors every one of us. When we suck it in it has a beneficial effect upon us. Verily at the time that ceases to come is as far as I think of you. And the reason we see well is this sun. At the time when every one of us is born this sun has made us see well when these, our eyes, are laid.

täwi′meguʻu naʻina′ʻmegu mᴀ′n äʻkīʻcinīgī′ʻiyᴀgw īnina′ʻmegu kīʻcinenwāpi′ʻenᴀgwe wī′nᴀ mᴀnᴀʻᴀ kīʻce′ʻswᴀ māʻᴀni keʻckīʻcegu′nānᴀn äʻkīʻce^{d}tcäʻckāg^{ki}ʻ.

"ʻŌ′ni nāʻkᴀ′^{d}tci mᴀni′ʻi wâ′ʻsäyāw^{wi}ʻ. Ī′ni pe′ʻki sänᴀ′gᴀtegi wīʻkākīgäwinä′tᴀmᴀgwe mᴀni′ʻi. Kīʻpene′meguʻu pōninä′tᴀgin u′wīyäʻᴀ kīʻcāgu^{d}tcāniwi′megu. Āgwigä′ʻmeguʻu kᴀnā′gwᴀ wīʻkīwiwī^{d}tcawiwä′ʻiyᴀgwe ʻī′n ä′ʻcawit$^{\text{ᴀ}}$ʻ, pōninätᴀ′gᴀ mᴀ′ni wâ′ʻsäyāw^{wi}ʻ. Īni^{d}tcāʻ pōnipyä′migᴀʻke wâ′ʻsäyāw ī′ni wīʻᴀʻkwänemenān^{ni}ʻ, noʻcī′ʻ^{i}ʻ.

"Mᴀni′ nāʻkᴀ′^{d}tci kuʻki′nāgwᴀʻke ketᴀʻki′menān ī′ni nāʻkᴀ′^{d}tci wīʻu^{d}tcimeguʻupemikeʻkäne′tᴀmᴀn^{ni}ʻ. Mämä^{d}tcigimeguʻu kutᴀ′gi kiʻcāmeʻki′ʻsetōge ʻī′ni kī′nᴀ wīʻu^{d}tci′meguʻupemikeʻkänetᴀmᴀni′megu.

"Āgw ᴀʻcemeguʻu mᴀ′ni wīʻckupetunätōnānin^{ni}ʻ. Kegyä′ʻtenāmigiʻtōne′meguʻu, noʻcī′ʻi, nekᴀ′nawīn^{ni}ʻ. Āgwigä′ʻ noʻcī′ʻi, nī′nᴀ mᴀ′n iʻcineguti ʻī′yānini mᴀ′n äʻinäne′menān^{ni}ʻ. Kīʻcinaʻänetᴀmawī′ʻiyᴀne mᴀ′n äʻtä′gi wāwītᴀ′mōnān ī′ni wīʻnäwᴀ^{d}tci′meguʻu mᴀnimegu′näʻ änäncmeʻkig^{ki}ʻ. Āgwi^{d}tcā′ʻi ne′gutaʻi wīʻmyānete′nigini wīʻinä′nemeʻk^{i}ʻ. Cewä′nᴀ nī′nᴀ mᴀ′ni kemāwᴀ^{d}tci′meguʻumenwikete′minōne mägwä′ʻ^{e}ʻ. Nōʻci′ʻsemᴀ nīnᴀ′meguʻu neʻci′ʻkᴀ neme′nwimāw$^{\text{wᴀ}}$ʻ. Ketenänemene′kuʻ^{i}ʻ, noʻcī′ʻi. Äʻkeʻkäne′menān äʻᴀʻsāmimeguʻukwäʻkwäwikᴀkᴀmᴀ^{d}tcitä′ʻäyᴀn^{ni}ʻ, ī′ni wä′^{d}tci mᴀ′n^{ni}ʻ, noʻcī′ʻi, ʻi′nenān^{ni}ʻ."

ʻŌ′nipi wī′nᴀ ne′nōtäw äʻkᴀ′nōnā^{d}tc^{i}ʻ, "Neme′ʻc^{u}ʻ, wāwuʻsā′ʻ yätug^{ke}, 'ā′gwi' wīʻine′nānin^{ni}ʻ. Keʻtenᴀmā′ʻmegu kīnᴀ′megu ī′n äno′wäyᴀni ketä′p^{we}ʻ. Īni′meguʻu äʻca′wiyān änā^{d}tci′moyᴀn^{ni}ʻ. Mᴀni^{d}tcā′ʻ īnug ä′nenān^{ni}ʻ, 'kenᴀʻkwitä′ʻemen^{ne}ʻ', kenᴀ′ʻkumene wīʻketemina′wiyᴀn^{ni}ʻ. Nā′ʻkᴀ mᴀ′n ā′gwi wīʻātänetᴀmō′nānin^{ni}ʻ. Nemenwänetᴀ wīʻpemenᴀmān īni′meguʻu inänemiyᴀn^{ne}ʻ. Ke′ʻtenᴀ ʻī′ni nī′nᴀ wīʻiʻcimeguʻukᴀʻckiʻtōyāni wīʻinenān^{ni}ʻ, neme′ʻc^{u}ʻ," ä′ʻinā^{d}tc^{i}ʻ.

Ōnip^{i}ʻ, "Īniku′ʻmegu, noʻcī′ʻi. Ī′ni netä′ʻi kīnᴀ′megumä′ʻ īni ketä′ʻ^{i}ʻ. Ā′gwi wīʻmyāne′tegini ketä′ʻ^{i}ʻ: wī′ʻpīnyāw^{wi}ʻ. Naʻi′, noʻcī′ʻi, īni^{d}tcāʻmāʻi wī′ʻaiyᴀgwe tepowäwᴀ′ʻckutäw ä′ʻᴀʻtäg^{ki}ʻ, äʻtātᴀʻciketemi′nawu^{d}tci kī^{d}tcimeʻtoʻsä′nenīw$^{\text{wᴀ}}$ʻ. Ī′ni wī′ʻaiyᴀg^{kwe}ʻ," ä′ʻine^{d}tc^{i}ʻ.

Äʻnā′gwāwā^{d}tc īte′p ä′ʻāwā^{d}tc^{i}ʻ. Ō′nip īyā′ʻ ä′ʻpyāwā^{d}tci nāmᴀ′ʻkᴀmig^{ki}ʻ. Äʻkīʻcāgu^{d}tci′megumenwināgwᴀ′tenig^{ki}ʻ. Īnigäʻi′p īn äʻtᴀne′ʻcänig^{ki}ʻ. Äʻā^{d}tci′moʻe^{d}tc^{i}ʻ, "Mᴀ′n īni 'tepowäwᴀ′ʻckutäwi' ä′tᴀmeg^{ki}ʻ," ä′ʻine^{d}tc^{i}ʻ. "Mᴀnigä′ʻ äʻtātᴀ′nowä^{d}tci ma′netōwᴀ," ä′ʻini^{d}tc^{i}ʻ. "ʻŌ′ni mᴀ′n äʻkawâ′pᴀtᴀg äʻkᴀtawipyā^{d}tc^{i}ʻ," ä′ʻini^{d}tc^{i}ʻ.

Keʻtenᴀ′meguʻu ᴀʻckᴀ′^{d}tcimäʻ äʻpyä^{d}tcipīti′gäni^{d}tci ne′niwᴀn^{ni}ʻ, äʻkeʻcā^{d}tcinenī′wini^{d}tc^{i}ʻ. "Naʻi′, kīwᴀtomi nīʻkānᴀg^{ki}ʻ," ä′ʻine^{d}tc^{i}ʻ. "ʻŌ′ni Keʻcäma′netōwᴀ wīʻtᴀgwinᴀ′tome^{d}tc^{i}ʻ," ä′ʻine^{d}tc^{i}ʻ. "Īni′megu nī′ʻiʻcawi," ä′ʻini^{d}tc^{i}ʻ. Ä′ʻᴀnemino′wīni^{d}tc^{i}ʻ.

"And again, this daylight. It is most difficult to see this forever. If, however, any one ceases seeing it, there is sorrow. And it is indeed impossible for us to go about with one who has done so, one who has ceased to see this daylight. So verily when daylight ceases to come will be the extent to which I shall think of you, my grandchild.

"Moreover, when this earth of ours changes its appearance then indeed you will find out about (this). And surely when another earth is made then you start to know about it.

"I am not making a sweet mouth for you just for fun. I have indeed made my word truthful to you, my grandchild. And I am not alone, my grandchild, in blessing you this way. As soon as you have assented to what I have told you then you will indeed see those who also bless you this way. Verily they will bless you in a way that is not evil in any way. But perhaps I indeed alone bless you in an especially good way. Indeed I alone speak well to my grandchild. I truly bless you, my grandchild. Because I know you have been altogether too downcast in your heart is why I tell you this, my grandchild."

Then, it is said, the Indian addressed him, "My grandfather, it seems useless for me to say 'no' to you. Surely indeed you speak truthfully in what you say. I do exactly what you say. Verily when I say this to you to-day, 'I accept your heart with mine,' I consent that you bless me. And I shall not give up (your blessing). I like to cherish it if you so bless me. Surely that is how I am able to tell you, my grandfather," he said to him.

Then, it is said, he was told, "That is it, my grandchild. That is my heart and that is also your heart. Your heart will not be evil: it will be clean. Well, my grandchild, now verily we shall go where the council fire is, where your fellow people are always blessed."

They departed and went thither. Then, it is said, they came yonder, under the earth. It looked extremely beautiful. And, it is said, it was where there was a flame. He was informed, "This is what is called 'the council fire,'" he was told. "And this is where the manitou always talks," the other said. "Now this one who watches over it has nearly come," the other said.

Surely indeed a little later a man who was a kindly man, came and entered. "Well, go about and summon my friends," he was told. "And the Gentle Manitou shall be summoned with them," he was told. "I shall do exactly so," the other said as he went out.

Menwineʿki′megu ä′ʿpyāni^{d}tci negu′t^{i}ʿ. Īni′meguʿu äʿca′wini^{d}tc^{i}ʿ. Māwᴀ^{d}tcāʿkowi′megu Keʿcäma′netowᴀn^{ni}ʿ. Īnip īniʿ äʿtcāginᴀgᴀpeʿkwäʿsa′ʿoni^{d}tci naʿina′ʿmeguʿu pyä^{d}tcipīti′gäni^{d}tciʿ. Kīʿcāgu^{d}tci kenā^{d}tc äʿkᴀna′wini^{d}tc īnini ne′niwᴀn^{ni}ʿ. "Naʿi′, ine′nītige nᴀtawāpi′g^{ku}ʿ," äʿineme^{d}tc^{i}ʿ. Īni′ʿ ᴀ^{d}tcāmeguʿu äʿnīmäʿkwä′ʿckāni^{d}tc^{i}ʿ.

Ī′nip äʿwäpiʿā^{d}tci′moni^{d}tc umeʿcō′meʿsᴀn^{ni}ʿ. "Naʿi′, nī^{d}tcima′netōtig^{ke}ʿ, īnu′gi mᴀ′ni wä^{d}tcimāwᴀ^{d}tci′menᴀgwe mᴀnᴀʿᴀ kōʿciʿse′menān^{nᴀ}ʿ. Mᴀ′n änä′nemᴀg^{ki}ʿ. Äʿᴀʿsāmikīʿcāgu^{d}tciketemi′nawᴀgi naʿinaʿ äʿᴀʿce′noni^{d}tc ōʿsᴀ′n äʿpwāwi^{d}tcāʿmeguʿukeʿkä′nemā^{d}tc äʿcināguʿsi′nigwän^{ni}ʿ. Ī′ni wä′^{d}tci ketemi′nawᴀg^{ki}ʿ. Īnugi^{d}tcāʿi na′ʿinaʿi kīʿcimīnawä′netᴀg äʿkeʿtcineneʿkänemā^{d}tc ōʿsᴀ′n^{ni}ʿ. Kemeʿtänemāpwᴀ^{d}tcāʿ äʿtcāgi′meguʿukᴀnō′negu^{d}tci manetowaʿ^{i}ʿ. Āgwi^{d}tcāʿ uwī′yäʿᴀni kägō′ʿmegu iʿcikᴀʿckime′gu^{d}tcin^{ni}ʿ. Nīnᴀ^{d}tcāʿi nenᴀ′ʿkumeg^{kwᴀ}ʿ. Nīnᴀgäʿ keʿte′nᴀ nemāwᴀ^{d}tci′meguʿuʿᴀniʿwāwᴀ ʿīnᴀ ʿīn änemiʿcikᴀ′nōnāt^{ᴀ}ʿ. Nī′nᴀ meneʿt ī′ni netenä′nemāw ᴀʿcawāmä′ʿmegu. Īnug īn äʿwâpᴀtōnenᴀgōwe kōʿciʿse′menān^{nᴀ}ʿ. Äʿketemi′nawᴀg änänemᴀgi kīʿpeʿ setawi′p^{wᴀ}ʿ. Nā′ʿkᴀ kīʿmeʿtci′megupeʿsetā′gunānᴀ mᴀnᴀʿᴀ ᴀne′mimeʿtoʿsä′nenīw^{wᴀ}ʿ. Āgwi ku′^{d}tciʿ ceʿcegā′ʿ inäne′mᴀgin^{ni}ʿ. Ā′gwi wä^{d}tcinowinäne′mᴀgin^{ni}ʿ. Äʿci′meguʿukeʿtenaʿinig ī′ni wīʿiʿcikᴀ′nōnᴀg^{ki}ʿ. ʿŌ′ni mᴀni tcā′g äʿkīʿcinōta′wiyäg^{kwe}ʿ. Ī′ni, nenītig^{ke}ʿ," äʿi′neme^{d}tci manetowaʿ^{i}ʿ.

Äʿnānᴀmᴀ′ʿkwänig^{ki}ʿ nyäwe′nwi mᴀ′n ᴀ′ʿk äʿnᴀʿkutᴀmini^{d}tci manetowaʿ^{i}ʿ.

"Ī′ni nō′ʿciʿsemᴀ wīʿwäpiʿā^{d}tci′moʿᴀg^{ki}ʿ," ä′ʿine^{d}tc^{i}ʿ. "Naʿi′, noʿcī′ʿi, mᴀ′n änäne′menāni: mᴀ′nᴀ kīʿce′ʿsw äʿpōniʿaiyōʿipyāgwän^{ni}ʿ, ʿō′ni mᴀ′ni wâ′ʿsäyāw äʿpōniʿaiyōʿipyämigᴀ′tugwän^{ni}ʿ, ʿō′ni mᴀ′ni nōte′nw äʿpōniʿaiyōʿipyämigᴀ′tugwän^{ni}ʿ, ʿō′ni mᴀ′n ᴀ′ʿk äʿneʿciwᴀnātᴀʿkī′wigwän ī′n änäne′menāni mᴀ′ni wīʿᴀʿkwipemenᴀmᴀni mīʿcā′m^{mi}ʿ. ʿŌ′ni kīʿcipīnāmeʿki′ʿsetōte manetōwᴀ ʿī′ni nā′ʿkᴀ wīʿu^{d}tci′meguʿupemikeʿkäne′tᴀmᴀn^{ni}ʿ. Mᴀni′meguʿu wīʿiʿcikeʿkäne′tᴀmᴀn^{ni}ʿ. Aiyō′ʿ īnug äʿcikeʿkäne′tᴀmᴀn äyīgi′meguʿu kīʿke′ʿkänet^{ᴀ}ʿ. 'ʿWä′nᴀ ʿīni wä′^{d}tci keʿkänetᴀmāni neme′ʿcōmeʿs äʿketemi′nawi^{d}tc^{i}ʿ,' kīʿiʿcitäʿ^{e}ʿ. Ā′gwi māʿᴀ′gi pᴀpīweʿcīʿī′wā^{d}tcin aiyō′ʿi mōʿcᴀ′g äʿtᴀʿcipeʿseta′witcig äʿketemi′nōnān^{ni}ʿ. Ī′ni wä′^{d}tcinenāni yō′w^{we}ʿ, 'ā′gwi nī′nᴀ netō′ni wīʿckupitō′nānin^{ni}ʿ,' äʿinenā′ni yō′w^{we}ʿ. Īnug īni nī′n äʿāʿpe^{d}tci′megukīʿcowā′nenān^{ni}ʿ. Mᴀnigä′ʿi mī′cā′mi mōʿcᴀgi′meguʿu tᴀ′ʿswi mäʿkwi′ʿsoyägwe ʿī′ni wīʿiʿcimᴀmātotᴀmäg^{kwe}ʿ. Kutᴀ′g ä′ʿciʿsutᴀ meʿcena′ʿmegu wīʿwāwīʿsenīw^{wᴀ}ʿ. Kīnᴀgäʿ^{i}ʿ, 'nīʿkīgän^{nu}ʿ,' kīʿiʿci′teʿkātᴀ na′ʿinaʿ pyätenᴀmawī′yᴀnini kekī′ʿcetäm^{mi}ʿ. Mᴀni^{d}tcā′ʿmegu ā′ʿpene wīʿinäʿinäne′menān^{ni}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, meguʿu pīgäpᴀʿcitō′ʿiyᴀn^{ni}ʿ. Kenwäʿci wīʿᴀnemimeʿtoʿsänenī′wiyᴀn^{ni}ʿ. Ī′n änäne′menān^{ni}ʿ. Nāʿkᴀ′^{d}tc äʿcinᴀtawäne′tᴀmᴀni meʿcena′ʿmeguʿu kīʿkīkīwᴀ′tᴀʿwāwᴀ kī′^{d}tcīʿckweʿ^{ᴀ}ʿ. Ī′n ai′yāʿkōwi, noʿcīʿi, nī′n äʿcikᴀnō′nenān^{ni}ʿ," ä′ʿine^{d}tc^{i}ʿ.

Some time afterwards one came in. They did exactly so. The very last was the Gentle Manitou. Then, it is said, all bowed their heads suddenly at the time he came and entered. That man spoke as softly as possible. "Now, men, look about," they were told. They just then raised their heads.

Then, it is said, his grandfather began to narrate. "Well, my fellow manitous, the reason why I call you together to-day is this our grandchild. This is how I think of him. At the time his father disappeared I more than pitied him because he did not know what (his father) looked like. That is why I pitied him. Verily to-day at the time when he had (become sufficiently old to be) observant, he thought greatly of his father. You know full well that he was addressed by all the manitous. Verily he was persuaded in any manner by none. Verily he assented to me. And I surely have greatly excelled those who spoke to him that way. I first thought that of him a long time ago. So to-day I show you our grandchild. You will listen to what I thought of him and how I took compassion upon him. And he will listen to us in person, that is, this future mortal. Yet I do not think of him just for fun. Nor is my wish for him easy. I shall speak to him as is indeed right. And then you will have all heard this from me. That is all, men," the manitous.

When the manitous gave their consent this earth roared four times.

"Now I shall begin to instruct my grandchild," he said. "Well, my grandchild, this is how I think of you: when this sun ceases to come here, and when this daylight ceases to come here, and when this wind ceases to come here, and when this earth is destroyed is as far as I think of you to take care of this sacred pack. And as soon as the manitou has again planted this earth to be clean then again you will begin to know about these things. This indeed is how you will know them. As you know them now you will also know them. You will think, 'why the reason why I know them is because my grandfather has taken compassion upon (i. e., blessed) me.' These who are only listening to me here as I take compassion upon you are not small. That is why I said to you before, 'I am not making my mouth sweet for you.' I have precisely now made eternal plans for you. And only as many of you as are members of the Bear gens shall worship this sacred pack. A member of any other gens may indeed eat at any time. And you shall call it 'I am going to celebrate a gens festival,' whenever you bring me your cooked food. Verily I shall always think the same of you, so be it, even if you live to be a very old man. You will continue to exist as a mortal for a long time. That is how I think of you. Moreover, you will go about striking down your foes whenever you so desire. That, my grandchild, is the very last thing I say to you, my grandchild," he was told.

ʻŌ′ni wätā′pᴀnigi tᴀ′ʻciWâpᴀnōw äʻkᴀ′nōnā^{d}tc^{i}ʻ, "Naʻi′, noʻcī′ʻi, mᴀnᴀʻᴀ änä′nemeʻki kīʻcikᴀ′nōneʻki nīnᴀnäʻ īni′meguʻu äʻcikᴀʻcki′ʻtōyāni wīʻi′nenān^{ni}ʻ. Mᴀnigä′ʻi mīʻcā′mi nīnā′nᴀnäʻ īn äʻci′meguʻutāʻtᴀ′gwitepäne′tᴀmāg^{ke}ʻ. Īni′megu äne′ʻk äʻcitä′ʻäyāg^{ke}ʻ. Äyäniwegä′ʻmeguʻu pemāte′ʻsiweni ketenäneme′nepen^{nᴀ}ʻ. Mōʻcᴀgi′meguʻu ī′ni nīgāniʻse′tōnāg^{ke}ʻ. Kekeʻkyäwen ī′n äʻcinīgāniʻse′tōnāge wīʻu^{d}tcigäʻipwāwiwāwᴀnänetᴀmōnāge mᴀ′ni kīgä′nowen^{ni}ʻ. A′ʻckutägi kīʻtᴀne′tunäm^{mu}ʻ. Īnaʻtcāʻ äʻci′meguʻukᴀnawī′wᴀnäni wīʻtcāgi′meguʻuʻāto′tᴀmōʻkᴀ wīʻwītᴀmawī′yᴀmet^{ᴀ}ʻ. Ī′ni wīʻu^{d}tci′meguʻunānō′tōnāge nānāgᴀ^{d}tci′megu. Īni′meguʻu wīʻᴀnemiʻinā^{d}tcimoʻī′yᴀme^{d}tci kemeʻcōmeʻs^{ᴀ}ʻ. Wī′nᴀ kīʻcimegwᴀ māʻᴀ′ni Keʻcämanetowᴀni wīʻᴀnemiʻinā^{d}tcimoʻī′yᴀme^{d}tc^{i}ʻ. Keme′ʻcōmeʻsᴀ wī′nᴀ kī′ʻcimegwᴀ māʻᴀ′ni Keʻcämanetowᴀni wīʻᴀnemipwāwiwāwᴀnetoweʻtawī′yᴀme^{d}tci tᴀʻswi′meguʻu ma′netōwᴀ äʻcī′nᴀmegi wīʻpwāwi′meguʻuwāwᴀneʻta′wᴀge^{d}tci wī′n Aʻckutä′näʻsīw^{wᴀ}ʻ. Īni^{d}tcāʻi wīʻtᴀnetunämoʻkᴀtᴀmᴀni kemeʻtoʻsänenī′wiwen äʻci′meguʻunᴀtawänetᴀmo′wᴀnän^{ni}ʻ. Īni′meguʻu wīʻᴀnemiʻinā^{d}tci′moʻᴀ^{d}tc Aʻckutä′näʻsīw^{wᴀ}ʻ. Ī′n äʻciwītᴀ′mōnān^{ni}ʻ. Mᴀ′ni wīn änä′nemeʻki′megu mᴀ′n äʻinäne′menān^{ni}ʻ. Nekīʻci′meguwī′nānitcāgow äʻcikᴀ′nōneʻk^{i}ʻ. Ī′ni keʻte′nᴀ naʻigenīw ä′ʻcimeʻk^{i}ʻ. Nemenuʻtawā′wᴀ^{d}tcāʻ^{i}ʻ. Peʻki′megu äʻkegyäʻtenāmineʻki wīʻā^{d}tci′meguʻukeʻkäne′tᴀmᴀn^{ni}ʻ. Äʻi′ʻcimeʻki kekeʻtci′meguʻumenwimeg^{kwᴀ}ʻ. Naʻinaʻi^{d}tcāʻi pōnimeʻtoʻsäneniwī′wᴀnän īni′meguʻu wīʻa′wiyᴀn ä′ʻawi^{d}tci kemeʻcōmeʻs^{ᴀ}ʻ. Ī′ni wīʻkīwī′taiyᴀn^{ni}ʻ. Ā′gwi mᴀ′ni ne′gutaʻi meʻtcīgi tᴀʻcimeʻtoʻsäneniwī′yāgin^{ni}ʻ. Kegimeʻsi′meguʻu ᴀʻpemäʻegi netᴀʻcimeʻtoʻsäneniwä′ʻipen^{nᴀ}ʻ. Ī′n äʻca′wiyāg^{ke}ʻ. Ī′ni wä′^{d}tci kīnāgwimenāg^{ke}ʻ. 'Īyāʻmāʻ kīʻu^{d}tcipemike′ʻkänet^{ᴀ}ʻ,' äʻi′nenāg^{ke}ʻ, mᴀ′ni wä^{d}tc īn i′nenāg^{ke}ʻ. Īyā′ʻi wīʻa′wiyᴀn^{ni}ʻ. Meʻcewä′ʻmegōnaʻ äʻpemiʻawī′wāgäni kīʻpemikīwīt^{ᴀ}ʻ. Īnināʻiʻiwig ī′ni wīʻnīʻse′nenāg^{ke}ʻ. Nāʻkᴀ′^{d}tci meʻtō′^{d}tc äʻᴀʻsāmi′megukī′ʻcāgu^{d}tcitä′ʻäyᴀni kō′ʻs äʻᴀgiʻᴀ^{d}tc^{i}ʻ. Ī′ni wä′^{d}tc īn i′nenān^{ni}ʻ, noʻcī′ʻi. Naʻi′, noʻcī′ʻi, mᴀnᴀʻkᴀ nāʻka′^{d}tci wä^{d}tcināwᴀ′ʻkwänig äpi′tᴀ ʻī′ni wīʻkᴀ′nōneʻk^{i}ʻ," ä′ʻine^{d}tc^{i}ʻ.

Äʻkegᴀpiʻe^{d}tc^{i}ʻ, "Naʻi′, noʻcī′ʻi, īni′meguʻu nä′ʻnīnᴀ wīʻinäne′menān^{ni}ʻ. Ā′gw ᴀʻte′ʻtci wīʻinäneme′nānin^{ni}ʻ. Äʻci′meguʻukᴀnōneʻki mᴀnᴀʻᴀ äʻckikᴀ′nōneʻkᴀ kemeʻcōmeʻs īni′megu ä′nenān^{ni}ʻ. Ā′gwi^{d}tcāʻ nä′ʻnīni wīʻpekīniʻsetō′yānin änäne′menān^{ni}ʻ. Īni′meguʻu wīʻiʻciʻse′tōnān änänetāgu′ʻsiyᴀn^{ni}ʻ. Wäwenetenīwikuʻi keʻte′n äʻcikᴀ′nōneʻki kemeʻcōmeʻs^{ᴀ}ʻ. Āgwi kägō′ʻmeguʻu iʻcimyāʻcikᴀnō′neʻkin^{ni}ʻ.

"Nāʻkᴀ^{d}tcigäʻ mōʻtci′meguʻu kepeʻsepeʻseta′wipen^{nᴀ}ʻ. Ā′gwi kägō′ʻ iʻcime′nāgin^{ni}ʻ. Ā′gwi mōʻciʻī′yāgin^{ni}ʻ. Mᴀ′ni mōʻcī′ʻiyāge māmeʻciʻkᴀmeguʻu wᴀnimenᴀgāwāʻ^{i}ʻ. Īnugi wī′n āgwi wīʻwᴀnime′nāgini wīʻᴀnemi′nenāg^{ke}ʻ. Nī′naiyo, noʻcī′ʻi, wī′nᴀ mᴀ′nᴀ nīgānikᴀ′nōneʻk

And the Wâpanōwa of the east addressed him, "Well, my grandchild, I too am able to say to you exactly the same as this being has thought of you and has said to you. And we all collectively own this sacred pack. We think exactly as he said to you. We all as one bless you with life. That only do we place first for you. We place your old age first so that we thereby will not fail to know of this your offering. You will speak through the fire. Verily whatever you say there, the one who is to tell it to us will tell us indeed all of it. In that way we shall always hear you exactly. Your grandfather will continue to inform us. He has been told by this, the Gentle Manitou, to continue to inform us. Your grandfather has been told by this, the Gentle Manitou, to continue not to misutter your prayers to us as many as are called a manitou, so that we shall not fail not to misunderstand the Spirit of Fire. Therefore you will speak of your life in whatever way you desire. You will continue to tell that indeed to the Spirit of Fire. That is what I tell you. As he thinks of you I think the same. I have now spoken all my wishes (when I say that mine would be exactly) the same as he has spoken to you. Surely what he said to you is right. Verily I liked to hear him. He told you very convincingly that you would know those things afresh. He has spoken exceedingly well in what he said to you. Verily at whatever time you cease to exist as mortal then you will abide where your grandfather is. That is where you will be. We do not have our lives any place on the bare ground. We indeed all have our lives up above. That is what happens to us. That is why we speak freely to you. Because we said to you, 'You will know those things from yonder' is why we say it to you. You will dwell yonder. Wherever indeed we may be you will stay. When that time comes we shall take you down. Moreover, it seems you have felt too badly in losing your father. That is why I tell you, my grandchild. Now, my grandchild, the one who is yonder in the south will also now speak to you," he was told.

He was seated further on (and told), "Now, my grandchild, I also will think exactly the same of you. I shall not think of you in a different way. As this your grandfather who spoke to you, has spoken to you I also say to you. I too shall not make my thought toward you (i. e., my blessing) different. I shall arrange my thought exactly as is expected of you. Surely the manner in which your grandfather has spoken to you is truly fine. He has in no way spoken evilly to you.

"And furthermore you have even kept on listening to us. We have deceived you in no way. You did not have a vision of us. If now you had had a vision of us we surely might have deceived you. Today we shall not deceive you in what we continue to say to you.

ä′ʿcimeʿk īni′meguʿu äʿcikᴀnōnenānⁿⁱʿ. Ke′ʿkyäwen äʿwāwītᴀ′mōneg īniᵈtcāʿi ketenä′nemene wīʿtäpᴀʿku′ʿckᴀmᴀni kemeʿtoʿsänenī′wiwenⁿⁱʿ. Nāʿkᴀ′ᵈtci mᴀni′ʿⁱʿ. Sägiʿkänetᴀ′mugwänᴀ änäne′menāge ʿīnᴀ nāʿkᴀ′ᵈtc īni′meguʿu änänemᴀgeᵈtcⁱʿ. Na′ʿinaʿ wäpimᴀmāto′miyāge ʿīni′meguʿu wīʿᴀnemiʿinänemᴀgeᵈtcⁱʿ.

“A′ʿpenäᵈtciʿ sägi′ʿkineneʿkänetᴀ′mugwänᴀ mᴀni′ʿi mīʿcāʿcā′m īni′meguʿu wīʿᴀnemuᵈtcimenwimeʿtoʿsäne′niwiᵈtcⁱʿ. Meʿtōᵈtci′megu käʿtcimāmᴀʿkᴀ′täwitᴀ mō′ʿciʿtōtᴀ kenwä′ʿci wīʿmeʿtoʿsäne′niwiᵈtcⁱʿ, īni wīʿi′ʿcawiᵈtcⁱʿ. Mᴀnigäʿi wīʿuᵈtciʿi′ʿcawiᵈtci mᴀ′ni mīʿcā′mᵐⁱʿ. Ā′gw ᴀʿcemeguʿu wīʿuᵈtciʿīniʿiʿca′wiᵈtcinⁿⁱʿ. Mᴀ′ni wīʿawᴀ′negwiᵈtci meʿtō′ᵈtci keʿkyä′wenegi wīʿiʿciwenegwīwʷᴬʿ. Ā′gwigäʿi mā′mᴀʿkāᵈtci nenīwᴀ meʿce′meguʿu. I′ʿkwäwᴀgäʿ ī′n ᴀnemiʿiʿciʿᴀʿpenäᵈtcineneʿkänetᴀge ʿīni′meguʿu wīʿi′ʿcawiᵈtcⁱʿ. Mōʿtci′megu ᴀpenoʿäʿᴀ ī′n āmiʿcimämeʿkwäneᵈtcigäʿete ʿīni′megu wīʿuᵈtcipwāwiʿᴀnemiʿāʿkwᴀʿāʿkwamᴀtᴀgᵏⁱʿ, wīʿuᵈtci′meguʿumenwimeʿtoʿsäne′niwiᵈtcⁱʿ. Wīʿkīʿcigīwᴀᵈtcāʿⁱʿ. Īni′ mᴀni′ wäᵈtc ᴀnemiʿcimeʿki māʿᴀ′gᵏⁱʿ, ‘kīʿᴀnemimämeʿsä′netᴬʿ.’ Äʿci′cimeʿkⁱʿ.

“Meʿtōᵈtci ketᴀpenoʿe′mᴀ wīʿmenwiwe′negwīwʷᴬʿ. Āgwi′megu kägōʿi wīʿᴀnemiʿcipegipegiʿckinawä′ʿekinⁿⁱʿ. Īniᵈtcā′ʿ īn ä′tᴀmōʿkⁱʿ. Ī′ni wäᵈtcⁱʿ, ‘menwigenʷⁱʿ,’ ʿi′nenān ᴀʿcawä′ʿ, noʿcī′ʿi. Māʿᴀ′gi mäʿkwi′ʿsutcigi kīʿmenwi′meguʿuwītᴀ′mawᴀgᵏⁱʿ. Ā′gwi wīʿcāgwänemo′wāᵈtcinⁿⁱʿ. ‘Aʿpenäᵈtci′meguʿu kīʿkīgänopenⁿᴬʿ’ kīʿi′nāwᴀgᵏⁱʿ. Āgwigä′ʿ kī′nᴀ neʿci′ʿkᴬʿ, meʿcemegō′naʿ u′wīyäʿᴀ wiʿᴀnemikī′gänōwʷᴬʿ. ‘Penᴀ nīʿmᴀmāto′māwᴀgi mane′towᴀgᵏⁱʿ,’ äʿci′täʿātᴀ ʿī′nᴀ wīʿᴀnemimᴀmātomutᴬʿ. Keʿte′nᴀ ʿīnᴀ u′wīʿsōn aiyōʿi wīʿᴀnemitᴀʿcikeʿkᴀʿā′tänigᵏⁱʿ. Āgwigä′ʿ, noʿcī′ʿi, wīʿwāwᴀnäne′māgin äʿpemiʿawī′yᴀnini tᴀ′ʿswi mäʿkwi′ʿsoyᴀnⁿⁱʿ. Kīʿkeʿkäneme′nepenᴀmeguʿu.

“Āgwigä′ʿ, noʿcī′ʿi, kägōʿi wīʿsᴀʿsāʿkwä′yāginⁿⁱʿ. Aʿcemeguʿu tᴀ′ʿswi wīʿkīgäno′wᴀnäni. Kägō′ʿi kī′ʿkīgänⁿᵘʿ. Mō′ʿtc ānoʿānō′ʿsiyägwe kīgänō′ʿiyägw āgwi′meguʿu kägō′ʿⁱʿ. Äʿpīʿtänetᴀmo′wägwäni kuᵈtcī′ʿ ī′ni wīʿᴀnemiʿᴀʿpīʿtcitᴀʿswi′ʿtōyägwe kekīgänō′nwenwāwʷⁱʿ. Tepā′tᴀmägwe meʿcena′ʿmeguʿu wīʿmānäʿtōwägwäni kīʿmānäʿtōpʷᴬʿ. Mᴀnigä′ʿ äʿcku′tänigi ʿō′ mᴀmī′ʿcīʿ īnini wīʿa′wᴀtōᵈtc äʿuwīgiᵈtcini wīʿmawitᴀʿciwᴀ′ᵈtcāʿuᵈtcⁱʿ. Ī′n äʿcimämäᵈtcigiwītᴀ′mōnäni mᴀni′ʿi kī′gänōn äʿaiyātotᴀ′mōnānⁿⁱʿ.

“Kekīʿcigäʿmᴀniʿāᵈtcimoʿen äʿnaʿinäne′menānⁿⁱʿ. Āʿko′wi ketuᵈtciʿsetōne nä′ʿnīnᴀ mäyomaiyō′eʿkigi wīʿnāpāʿkuʿkōnānⁿⁱ. Äʿnaʿinᴀtᴬʿwāwᴀtäniᵈtcāʿi kīʿkīwinᴀtᴀ′ʿwāwᴀgi kīᵈtcī′ʿckweʿᴀgᵏⁱʿ. Noʿcī′ʿi, āgwi nᴀnā′ʿci wīʿuteʿsᴀgi′ʿekinⁿⁱʿ. Nāʿkᴀ′ᵈtci nānᴀᵈtcini tᴀʿswi′meguʿu nānᴀᵈtc īni′meguʿu tᴀ′ʿswi wīʿᴀnemipyänᴀᵈtci kīᵈtcīʿckweʿᴬʿ. ‘Negu′t ōtäweni nīʿtcāgipyätᵘʿ,’ iʿcitäʿäyᴀnⁿᵉʿ, kīʿᴀnemi′meguʿutcāgipyätᵘʿ.

As for me, my grandchild, I say to you exactly what the one who first spoke to you said to you. As old age was mentioned to you therefore I bless you to reach (this span) of your life. Moreover, this: Whoever thinks earnestly of how we bless you, we shall bless him the same way. At the time you begin to worship us then we shall continue to bless him.

"Whoever always thinks earnestly of this sacred pack shall in the same way thereby continue to live well. It seems as if the one who fasts greatly and has a vision of it will exist as mortal for a long time; that is what will happen to him. And this sacred pack is the reason this will happen to him. He will not do so just by chance. This will in a way bring and lead him to old age. And not only a man, any one. And if a woman continues thus always to remember it, the same will happen to her. Even indeed if a little child should contrive to thus remember it constantly, in the same way it would thereby continue to never be sick, and thereby would live in health. Verily he will mature. Now this is why these have continued to say to you, 'You will continue to always derive benefit from it.' That is what they say to you.

"It seems that (this) will carry your children on in the right way. They will not indeed continue to do anything which will disappoint you. That verily is what they meant. That is why I said to you, 'it is good,' a long time ago, my grandchild. You will tell these members of the Bear gens pleasantly. They will not be unwilling. You will tell them, 'we shall always hold gens festivals. And not you alone but any one will continue to hold gens festivals.' The one who thinks, 'why, I shall worship the manitous,' is the one who will continue to worship. Surely his name will be mentioned here. And, my grandchild, we shall not fail to know where as many of you as belong to the Bear gens are. We shall indeed know about you.

"And, my grandchild, there will be nothing which will be against our rules. You may hold a gens festival at any time and as often as you please. You may offer anything. Even if you have something left which you offer at your gens festivals it is nothing. Yet the amount (of food) is based on the extent you value your gens festivals. If you love it, should you desire to have much (food) you may have much. And a ceremonial attendant shall take this food which is left over to wherever he lives and cook it there. That is what I tell you with certainty in explaining to you the details of this gens festival.

"I have now told you what my wishes are with respect to you. I thereby grant as my last (boon) that I also should replace your kettle (of food) with those who have made you mourn. You will go about striking down your foes whenever you so desire. My grandchild, they will never harm you. Moreover, whenever you go after them you will bring back the number of your foes that you wish to. If you

Ī′n änänemenān$^{\text{ni}}$ʿ, noʿcī′ʿi. ʿŌ′ mᴀ′ni nāʿkᴀ′$^{\text{d}}$tc$^{\text{i}}$ʿ. Mᴀnᴀ′ʿᴀ ketōgimāmwāw äʿutōtäweni′ʿenāgwe mᴀʿkwā$^{\text{d}}$tci′meguʿu näʿīni nīʿinänetᴀma′wāpen$^{\text{nᴀ}}$ʿ. Ā′gwi ne′gutenwi wīʿᴀʿpenäweneʿkämigᴀ′tenig utō′täwen$^{\text{ni}}$ʿ. Īn änämemᴀge$^{\text{d}}$tc$^{\text{i}}$ʿ. Kīnᴀgä′ʿ ī′n änäne′menāg$^{\text{ke}}$ʿ. Āgwigä′ʿi wī′n$^{\text{nᴀ}}$ʿ: ᴀʿce$^{\text{d}}$tcāʿi wī′nᴀ newāwī′tāpen$^{\text{nᴀ}}$ʿ. ‘Mᴀnigä′ʿ utō′täwen$^{\text{ni}}$ʿ,’ äʿiyāge ʿī′ni wä′$^{\text{d}}$tc u′gimāwᴀ keʿkᴀ′ʿwᴀge$^{\text{d}}$tc$^{\text{i}}$ʿ. Ī′n äʿcikᴀnō′nenān$^{\text{ni}}$ʿ, noʿcī′ʿi. Mᴀnᴀ$^{\text{d}}$tcā′ʿ nāʿkᴀ′$^{\text{d}}$tci wä$^{\text{d}}$tcikeʿsī′yänigi tᴀʿci Wâ′pᴀnōwᴀ wīʿwī′tᴀmōʿk$^{\text{ᴀ}}$ʿ,’ ä′ʿine$^{\text{d}}$tc$^{\text{i}}$ʿ, äʿkegᴀ′piʿe$^{\text{d}}$tc īte′piʿcīyā′$^{\text{ʿi}}$ʿ.

Kīʿcime′nwᴀpi$^{\text{d}}$tc$^{\text{i}}$ʿ, “Naʿi′, noʿcī′ʿi, īnu′gi māʿᴀ′gi kekīʿciwītᴀ′māgōg äʿinä′nemeʿki kemeʿcō′meʿsᴀg$^{\text{ki}}$ʿ. Āgwi$^{\text{d}}$tcā′ʿi nī′n$^{\text{nᴀ}}$ʿ, noʿcī′ʿi, ᴀʿte′ʿtcimäʿi wīʿᴀnemiʿinäneme′nānin$^{\text{ni}}$ʿ. Īni′meguʿu wīʿᴀnemiʿinäne′menān$^{\text{ni}}$ʿ. Änemiʿcikīʿcikᴀkᴀ′nōneʿk īni′meguʿu wīʿᴀnemiʿcinänemenān$^{\text{ni}}$ʿ. Mᴀniyu′gäʿ kemeneʿtᴀmi′megōgi wīʿtäpᴀku′ʿckᴀmᴀni kemeʿtoʿsänenī′wiwen$^{\text{ni}}$ʿ. Īni$^{\text{d}}$tcā′ʿmegu näʿnīn änäne′menān$^{\text{ni}}$ʿ.

“Māʿᴀnigäʿ nᴀgᴀ′mōnᴀn änemiʿsegiʿki′meguʿuneneʿkänetᴀ′mugwänᴀ ʿīna′ʿīn īni′megu wīʿᴀnemiʿciʿutenᴀgi meʿtoʿsänenī′wen$^{\text{ni}}$ʿ. ʿŌ′ni nāʿkᴀ′$^{\text{d}}$tci mᴀ′n ā′$^{\text{d}}$tcimōn änemikᴀnōtᴀ′mugwänᴀ ʿīni′meguʿu wīʿᴀnemiʿcitäpᴀ′ʿkuʿckᴀgi meʿtoʿsänenī′wiwen$^{\text{ni}}$ʿ. Ā′gwi nō′tᴀ wīʿᴀnemiʿᴀʿkwikeʿkäne′tᴀgin$^{\text{ni}}$ʿ. Naʿina′ʿmegu äʿke′ʿkyāgwän ī′ni wī′ʿᴀʿkwī$^{\text{d}}$tc umeʿtoʿsänenī′wiwen$^{\text{ni}}$ʿ. Mᴀ′ni nā′ʿkᴀ wīʿi′ʿcawi$^{\text{d}}$tc ī′n ä′ʿcawit$^{\text{ᴀ}}$ʿ. Māʿaʿi′megu äʿpemiʿawini$^{\text{d}}$tc ī′ni wīʿpemipemenā′ʿsowā$^{\text{d}}$tc$^{\text{i}}$ʿ. Mōʿcᴀgi′megu änemikeʿkäne′tᴀgigi mīʿcā′minᴀgᴀ′mōnᴀni nāʿkᴀ′$^{\text{d}}$tci mīʿcā′mikᴀnᴀkᴀna′winᴀn īni′gi wīʿnānā′ʿsutcig$^{\text{ki}}$ʿ. Aiyō′ʿi kīʿcipōnitᴀʿcimeʿtoʿsäneniwī′wā$^{\text{d}}$tcin īni′meguʿu wīʿnānegowā$^{\text{d}}$tc$^{\text{i}}$ʿ. Mᴀmī′ʿcīʿᴀni nāʿkᴀ′$^{\text{d}}$tci näʿi′meguʿu. Kīgänugwänᴀ ʿīnᴀ nāʿkᴀ′$^{\text{d}}$tc īnᴀ′megu wīʿᴀnemi′ʿcawi$^{\text{d}}$tc$^{\text{i}}$ʿ. ‘Wīʿneneʿkäne′māʿsōw$^{\text{wᴀ}}$ʿ.’ Ī′ni wä′$^{\text{d}}$tciyān$^{\text{ni}}$ʿ. Īnugi′ mᴀn ī′n äʿci′meguʿumämä$^{\text{d}}$tcigi′meguʿumeʿtciwītᴀ′mōnān$^{\text{ni}}$ʿ, ‘āgwi′ māʿᴀ′gi wītᴀ′mōʿkig$^{\text{ki}}$ʿ, ᴀʿce′meguʿu iʿci′meʿkin$^{\text{ni}}$ʿ.’

“Īniku′ʿmegu keʿtenᴀ′meguʿu änänemeʿkimeguʿu äʿcikᴀ′nōneʿk$^{\text{i}}$ʿ. Īnugi$^{\text{d}}$tcāʿi peʿki′meguʿu kekīʿcimenwipᴀtᴀʿckiʿᴀʿtōnepenᴀ kewīnä′tepīgi nekᴀnawīne′nānᴀn$^{\text{ni}}$ʿ. ʿŌ′ni nā′ʿkᴀ ke′täʿeg īni′meguʿu äʿkīʿciʿse′tōnāg$^{\text{ke}}$ʿ. Ā′gwina′ʿmeguʿu aiyō′ninaʿi wīʿtᴀʿciwᴀnīʿkä′yānin inänemenāgin$^{\text{ni}}$ʿ. Kekīʿcime′nepenᴀ nāʿkᴀ′$^{\text{d}}$tci wīʿneneʿkäne′tᴀmᴀni mᴀni′$^{\text{ʿi}}$ʿ. ‘Apinᴀmeguʿu kutᴀ′g ᴀ′ʿki kīʿciʿtōg īnināʿi wīʿu$^{\text{d}}$tcipemipᴀʿse′gwīyᴀni’, ketenepenᴀ wīʿu$^{\text{d}}$tcikeʿkäne′tᴀmᴀn$^{\text{ni}}$ʿ. Īni$^{\text{d}}$tcā′ʿmeguʿu wīʿciʿca′wiyᴀn$^{\text{ni}}$ʿ, nōʿciʿsemenāt$^{\text{e}}$ʿ. Ī′n änäne′menāg$^{\text{ke}}$ʿ. Meʿtō$^{\text{d}}$tci′meguʿu wīʿiʿcineneʿkäne′miyāg$^{\text{ke}}$ʿ. Ī′ni wä′$^{\text{d}}$tc īn i′neneg$^{\text{ki}}$ʿ, ‘āgwaiyō′nina$^{\text{ʿi}}$ʿ,’ äʿi′nenāg$^{\text{ke}}$ʿ. Mᴀnᴀʿkᴀ′meguʿu ketᴀgwiʿsetō′nepenᴀ penō′$^{\text{d}}$tc$^{\text{i}}$ʿ. Mō′ʿtci nīnān äʿmanetō′wiyāge ‘penō′$^{\text{d}}$tc$^{\text{i}}$ʿ’ kete′nepenᴀ āʿinäne′menāg$^{\text{ke}}$ʿ. Peʿki′megu kemämä$^{\text{d}}$tci′gäneme′nepen$^{\text{nᴀ}}$ʿ. Ī′n äʿinäne′menāg$^{\text{ke}}$ʿ, nōʿciʿse′menāt$^{\text{e}}$ʿ. Pwāwi′mᴀnimä′mä$^{\text{d}}$tcigiketemi′nōnāg awitᴀ′ mᴀn iʿcimeʿtciwītᴀmōnᴀgā′geʿe mᴀ′ni wī′n äʿmämä$^{\text{d}}$tcime-

think, 'I shall bring an entire town,' you will bring it. That is how I bless you, my grandchild. Oh, also this. This your chief has placed you in his town, and we shall also think quietly of it. Never once shall his town be stricken with disease. That is how we bless him. And that is how I bless you. But it is not him: we mention it. When we say 'and this his town,' that is why we name the chief. That is what I say to you, my grandchild. Moreover, verily this Wâpanōwa who is in the north is one who will talk to you," he was told as he was seated further on toward him.

As soon as he was well seated (he was told), "Well, my grandchild, to-day these have told your grandfathers how they think (i. e., bless) you. Verily I, my grandchild, shall not continue to think of you any differently. I shall continue to think of you in the same way. As they have continued to address you, I shall continue to think of you in the same way. Now they first mentioned to you that you would reach the span of your life. So I also bless you that way.

"And whoever shall continue to earnestly remember these songs he will continue to gain life from them. And moreover whoever continues to know this talk in the same way will continue to reach (his allotted span of) life. He will not end (his power of) knowing things prematurely. At the time his age is old then he will end his life. And who does so will have this happen to him. They will be taken care of wherever these manitous are. Only those who continue to know the songs and speeches appurtenant to the sacred pack are they who will be fetched. Whenever they cease existing as mortals here will they then be fetched. Moreover, also a ceremonial attendant. Moreover, whoever celebrates a gens festival (will be) one to whom the same will happen. 'He will be thought of.' That is why I say it. Now to-day I certainly plainly tell you, 'These who spoke to you did not speak to you merely for fun.'

"Truly indeed they bless you as they have spoken to you. Verily to-day we have implanted our speeches in your brain very well. And we have also placed them in your heart. You are not to forget right here and now what we say to you. We have told you to think of this again. We said to you, 'why, if another earth is made at that time you will thereby start to rise to your feet,' so that you will thereby know these things. That verily is what will happen to you, our grandchild. That is what we think of you. It seems in that way you will think of us. That is why you were told, 'not at this time,' when we spoke to you. We have collectively placed it for you yonder, far off. Even though we are manitous we say, 'far off' when we bless you. We certainly think of you. That is how we bless you, our grandchild. If we did not certainly take compassion upon you we should not now plainly tell you that we certainly think of you.

gōninäne′menāg$^{\text{keʻ}}$. Kemeʻtciʻā$^{\text{d}}$tcimoʻe′nepen aiyō′ʻmeguʻu mᴀ′ni ma′netōwitepowäwi′gāneg$^{\text{kiʻ}}$. Mᴀ′ni manetō′wᴀ kīʻci′ʻsetō$^{\text{d}}$tci wīʻtᴀʻcikägōʻipᴀ′ʻkutᴀgi wīʻᴀnemiʻci′genig$^{\text{kiʻ}}$. Īni$^{\text{d}}$tcāʻ äʻciwītᴀ′mōnān$^{\text{niʻ}}$, noʻcī′ʻi, äʻkīʻci′meguʻupᴀʻkipᴀʻki′menāge wīʻᴀneminänemenāg$^{\text{keʻ}}$. Wä′$^{\text{d}}$tc aiyō′ʻi meʻcenaʻi pītigᴀ′nenāg äʻkīʻci′meguʻunegutikīʻcä′wīyāg äʻketemi′nōnāg$^{\text{keʻ}}$. Ī′ni wä′$^{\text{d}}$tc aiyō′ʻi tᴀʻcikīʻcäwīyāge pᴀʻkowäwī′gāneg$^{\text{kiʻ}}$,” ä′ʻini$^{\text{d}}$tc umeʻcō′meʻsᴀn$^{\text{niʻ}}$. “Noʻcī′ʻi, īnāgᴀ′$^{\text{d}}$tcāʻi wīʻnᴀna′ʻimeʻk$^{\text{ᴀʻ}}$, kemeʻcō′meʻsᴀ Keʻcäma′netōwᴀ mᴀnᴀʻᴀ′$^{\text{d}}$tcāʻi mᴀ′nᴀʻᴀ tcī′tᴀpit$^{\text{ᴀʻ}}$,” ä′ʻine$^{\text{d}}$tc$^{\text{iʻ}}$.

Īte′pi nāʻkᴀ′$^{\text{d}}$tc äʻmawinᴀnaʻᴀ′piʻe$^{\text{d}}$tc änāʻsᴀmᴀ′pini$^{\text{d}}$tc äʻā$^{\text{d}}$tcimo′ʻegu$^{\text{d}}$tc$^{\text{iʻ}}$, “Noʻcī′ʻi,” ä′ʻigu$^{\text{d}}$tc äʻseʻkwātᴀ′mini$^{\text{d}}$tc u′neʻkᴀn äʻnᴀnāʻcitepä′negu$^{\text{d}}$tc$^{\text{iʻ}}$, “noʻcī′ʻi, īni′ māʻᴀg äʻmenwime′nwimeʻk$^{\text{iʻ}}$. Nī′nᴀ netäpiʻegōg äʻkete′minōk$^{\text{iʻ}}$. Īni′kuʻ ä′ʻcimᴀgi nī$^{\text{d}}$tcimane′towᴀg$^{\text{kiʻ}}$, ‘kīʻᴀnemi′meguʻuketeketemi′nawāpwᴀ kemeʻtoʻsänenīmenānᴀg$^{\text{kiʻ}}$,’ ä′ʻinᴀg$^{\text{kiʻ}}$. Āgwiyā′pi mō′ʻtci negutō′ʻpwāgᴀn ᴀʻckunᴀmātiʻso′yānin ᴀʻsemāw$^{\text{wᴀʻ}}$. Wī′nᴀ$^{\text{d}}$tcāʻi netcā′gikegᴀ′piʻāwᴀ mᴀnᴀ kōʻciʻse′menānᴀ wīʻᴀnemikīʻcigenᴀmā′tiʻsu$^{\text{d}}$tc$^{\text{iʻ}}$. Īni$^{\text{d}}$tcāʻi me′ʻtenōʻi wīʻwāwu$^{\text{d}}$tciʻkᴀmaiyᴀgwe meʻkwäneme′nᴀgwin$^{\text{niʻ}}$. Āgwigäʻ äyī′gi wīʻᴀnemi′kemōte′mᴀgwini māʻᴀ′gi kōʻciʻseme′nānᴀg$^{\text{kiʻ}}$. Tcāgi$^{\text{d}}$tcā′ʻ meguʻu netᴀʻcināgwiʻta′wāwᴀgi unīpeniwīʻseniwenwāw$^{\text{wiʻ}}$. Īni′meguʻu wīʻᴀnemiʻāʻkwänetᴀ′mawᴀg$^{\text{kweʻ}}$. Kīʻᴀnemi′$^{\text{d}}$tcāʻiketeketemi′nawāp$^{\text{wᴀʻ}}$. Ī′ni wä$^{\text{d}}$tcime′nᴀgōw$^{\text{weʻ}}$.

“Kīʻcimᴀniketeminawägwin ī′ni wīʻᴀnemu$^{\text{d}}$tciʻkᴀ′maiyᴀg$^{\text{kweʻ}}$. Cewä′n ā′gwi nᴀnō′ʻckwe wīʻᴀnemiketemina′wägwin$^{\text{niʻ}}$: meʻtenō′ʻmegu wīʻᴀnemimāmᴀʻkᴀ′täwītᴀ ʻī′nᴀ me′ʻtenōʻi wīʻᴀnemiketemi′nawäg$^{\text{kwᴀʻ}}$. Ī′ni wä′$^{\text{d}}$tc inᴀ′gi māʻᴀ′gi kemeʻcō′meʻsᴀg$^{\text{kiʻ}}$, noʻcī′$^{\text{ʻiʻ}}$. Īni$^{\text{d}}$tcāʻ äʻcitäpi′ʻiwā$^{\text{d}}$tci näʻnīn äʻkete′minōʻk$^{\text{iʻ}}$. Īni$^{\text{d}}$tcāʻi kenā$^{\text{d}}$tci nä′ʻ nī′n äʻciketemi′nōnān$^{\text{niʻ}}$, noʻcī′ʻi. Mᴀni$^{\text{d}}$tcāʻ änäne′menān$^{\text{niʻ}}$. Cäʻcki′megu kīnᴀ$^{\text{d}}$tcāʻ wīʻiʻcimenwimeʻtoʻsänenī′wiyᴀn$^{\text{niʻ}}$. Ī′n änäne′menān$^{\text{niʻ}}$. Mᴀ′ni wī′n ai′yāʻkowi wä′$^{\text{d}}$tciʻsetōʻk īni wī′nᴀ nīn ā′g$^{\text{kwiʻ}}$. Aʻsā′mi nᴀʻsᴀ′tawāw$^{\text{wiʻ}}$. Mᴀ′ni wīnānug änäne′menān āʻpenäwe′megu. Wīʻiʻcimeʻtoʻsänenī′wiyᴀn āʻpenäwi′meguʻu äʻcime′nwikeg$^{\text{kiʻ}}$. Wīʻᴀnemiʻciwīgä$^{\text{d}}$tcimeʻtoʻsänenī′wiyᴀn$^{\text{niʻ}}$. Änäne′menān$^{\text{niʻ}}$, noʻcī′ʻi.

“ʻŌ′ mᴀni nāʻkᴀ′$^{\text{d}}$tc$^{\text{iʻ}}$. Ketōtä′wenwāw īni′meguʻu änäneme′nᴀgōw äʻtcāgänemenᴀgōw$^{\text{weʻ}}$. Āʻpene′meguʻu ketenänemene′p$^{\text{wᴀʻ}}$. Wīgä$^{\text{d}}$tci$^{\text{d}}$tcā′ʻ, noʻcī′ʻi, mäʻtoʻsäne′niwitᴀ ʻī′nānānᴀ wīʻtäpimeʻtoʻsäne′niwit äʻkwiʻāwotātänigi meʻtoʻsänenī′wiwen$^{\text{niʻ}}$.

“ʻŌ′ni pwāwikwīye′nᴀʻiʻcimeʻtoʻsänenī′wigwänᴀ ʻīnānᴀ nᴀna′wi wīʻᴀnemimeʻtoʻsäne′niwit$^{\text{ᴀʻ}}$. Āgwi nä′ʻnīnᴀ wīʻneneʻkäne′mᴀgin ī′n ä′ʻcawit$^{\text{ᴀʻ}}$, noʻcī′ʻi. Aʻkwiyā′ʻi mᴀ′n ä′ʻcawitᴀ naiyenwi′meguʻu uwī$^{\text{d}}$tcimeʻtoʻsäne′niwᴀni pänā$^{\text{d}}$tciʻāgwän$^{\text{nᴀʻ}}$. ʻĪ′n ā′gwi nī′nᴀ noʻcī′ʻi, wīʻneneʻkänemᴀgin$^{\text{niʻ}}$.

Indeed we have instructed you plainly here in this council lodge of the manitous The manitou has placed this here so that he may accept anything which is going to happen. Therefore I tell you, my grandchild, that we have indeed permitted you to be blessed by us. That is why we finally brought you here when we had indeed completed our plans in taking compassion upon you. That is why we completed our plans here in (this) acceptance lodge," his grandfather said. "My grandchild, yonder one verily is one who will instruct you, your grandfather the Gentle Manitou, this one who is seated," he was told.

And he was brought thither, was seated opposite where (the Gentle Manitou) was seated, and instructed, "My grandchild," he was told as the other spat on his hands and caressed his head, "My grandchild, now these have spoken well to you. They please me in blessing you. That truly is what I said to my fellow manitous, 'You will indeed continue to bless our people,' I said to them. And I have not even saved one pipeful of tobacco for myself. Verily indeed I have granted our grandchild to have all of it so that he may continue to raise it for himself. Verily the only way whereby we may smoke is whenever he remembers (i. e., worships) us. And also we shall not steal it from these our grandchildren. Verily I have indeed made for them harvest crops of every description. We shall indeed continue to think highly of that. Verily you will continue to bless them. That is why I tell you.

"When you have blessed them this way then we shall thereby continue to smoke. But you shall not continue to bless them blindly: he only is the one whom you shall continue to bless who continues to fast earnestly. That is why I tell this to these your grandfathers, my grandchild. So they also please me in blessing you. And so I too bless you quietly. This verily is what I think of you. Verily in this way you will only continue to live righteously. That is how I think of you. As for that which they placed last for you, it does not apply to me. It is too terrible. This which I think of you to-day is indeed the same. In this way you will always live rightly. You will continue to live carefully. That is what I think of you, my grandchild.

"Oh, moreover, this: I think of all towns as I do of yours. I indeed think of you alike. Verily, my grandchild, whoever lives carefully is the one who will live as far as life is considered useful (?).

"And whoever does not live rightly he is the one who will continue to live a life that is not useful. Also I shall not think of one who does that, my grandchild. And more so, who does this, whoever instead ruins his own people. I shall not, my grandchild, think of him.

“Päʿcigwi′kuʿimeʿtoʿsäne′niwitA ʿī′nA nī′nA näʿä′nemAg$^{\text{kAʿ}}$. MA′ni nāʿkA′$^{\text{d}}$tc$^{\text{iʿ}}$.

“Wīʿumīʿcā′miyAn änä′nemeʿki māʿA′gi kätemi′nōʿkigi nī$^{\text{d}}$tcimanetowAgi kwīyenA$^{\text{d}}$tcā′ʿmeguʿu ä′ʿcimeʿk īni′meguʿu wīʿAnemiʿcipeme′nAmAni mA′ni ke′mīʿcām$^{\text{miʿ}}$. KeʿtenA′ mAn Aʿsāmi′megu keʿtci′kīʿsā$^{\text{d}}$tci kemeʿtci′meguʿukAnō′negōg$^{\text{kiʿ}}$. MāʿA′gi kemeʿtci′megupeʿseta′wāwAg ä′ʿcimeʿk$^{\text{iʿ}}$. Ā′gwi$^{\text{d}}$tcāʿ, noʿcī′ʿi, Aʿce iʿciʿiʿci′meʿkin$^{\text{niʿ}}$. KeʿtenAmeguʿu kekīʿcowānegōg ä′ʿcimeʿk$^{\text{iʿ}}$. MA′n änemimanetowit äʿtātAʿci′meguʿukīʿcowāne$^{\text{d}}$tci wīʿAnemiʿcimeʿtoʿsäne′niwi$^{\text{d}}$tc$^{\text{iʿ}}$. Īni$^{\text{d}}$tcā′ʿmeguʿu äʿcime$^{\text{d}}$tcimeguʿu äʿcime$^{\text{d}}$tcin$^{\text{niʿ}}$.

“Kīnaiyōʿ mA′n īni′meguʿu wīʿiʿca′wiyAn äʿci′meneg$^{\text{kiʿ}}$. Āgwigä′ʿ mAni nō′tA mAn Aʿkwänemenegin änäne′meneg$^{\text{kiʿ}}$. MA′ni kīʿwāwītAmāgōp A′ʿk$^{\text{iʿ}}$,nōte′n$^{\text{wiʿ}}$,kīʿce′g$^{\text{kwiʿ}}$,meʿceʿwäʿemegō′na$^{\text{ʿiʿ}}$,kägō′$^{\text{ʿiʿ}}$,mA′nA kīʿce′ʿs$^{\text{wAʿ}}$. Ī′n änäwe′niwi$^{\text{d}}$tc aiyō′ʿ änemitAʿciketemina′weʿsit īni′meguʿu. Ā′gwi kī′nA meʿtenō′ʿ ī′n inäweniwī′yAnin$^{\text{niʿ}}$. Īni′meguʿu pyä$^{\text{d}}$tci′ʿcime$^{\text{d}}$tc änemiketemi′nāgut Anemimane′towAn$^{\text{niʿ}}$. MAnigä′ʿ megu äʿciʿA′ʿpenä$^{\text{d}}$tciʿinäwenī′wiyānigä′ʿ nīn$^{\text{nAʿ}}$. ÄʿciwītAmāgAnī′wiyān$^{\text{niʿ}}$. MA′n äʿcinAnaʿimäwe′niwi$^{\text{d}}$tci meʿtoʿsä′nenīwA ʿīni′meguʿu iʿcimāwA′$^{\text{d}}$tcāʿko′wiketemi′nawAg$^{\text{kiʿ}}$.

“Īnugi′ māʿAgi kīʿci′meguʿutcā′gikA′nōneʿk ī′n äʿcikAnō′nenān$^{\text{niʿ}}$. Aʿpenä$^{\text{d}}$tci′megu ī′n äʿca′wiyān$^{\text{niʿ}}$. MāwA$^{\text{d}}$tcāʿkowi′meguʿu nīʿkAnōnäʿi nīn$^{\text{nAʿ}}$. MA′ni wä′$^{\text{d}}$tc AnemiketeminōnAgōwe nīn$^{\text{nAʿ}}$. MAn aiyō′ʿmeguʿu wīʿAnemiʿsA′ʿkowä$^{\text{d}}$tci wīʿAnemikAkA′nōtAgA mAmā′tomōn$^{\text{niʿ}}$. Mämyeʿtci′megu mA′ni pwāwiketeminō′nAgōw awi′t aiyō′ʿi kAʿckiʿsA′ʿkowäʿs$^{\text{Aʿ}}$. Īni$^{\text{d}}$tcā′ʿ nīnA wä$^{\text{d}}$tci′meguʿu Aʿpenä$^{\text{d}}$tci′megu aiyō′ʿi tAʿcigäʿnīnAkAnōnenAgōw$^{\text{weʿ}}$. NīnAnä′ʿi wīʿpeʿse′tawi$^{\text{d}}$tci mAnAʿA pämā′gwApitA ma′netōw$^{\text{wAʿ}}$. Wä′$^{\text{d}}$tc ā$^{\text{d}}$tcimoyāni′meguʿ änemiʿinäneme′nAgōw$^{\text{weʿ}}$. Āgwigä′ʿi ‘meʿce′ naʿetugwäʿig$^{\text{kiʿ}}$,’ inäneme′nAgōw$^{\text{weʿ}}$.

“MāʿAgi′$^{\text{d}}$tcāʿi kätemi′nōʿkigi ‘WâpA′nowAgi’ inäwenī′wiwAg$^{\text{kiʿ}}$. Īni$^{\text{d}}$tcā′ʿi wīʿino′wäyAni wäpimAmātoyAnin$^{\text{niʿ}}$. KīʿwâpAnowiteʿkātāni kīgä′nowen$^{\text{niʿ}}$. ‘KīʿwâpAnowe′gāpen$^{\text{nAʿ}}$,’ ī′ni wīʿAnemi′nowä$^{\text{d}}$tci wīʿAneminānīmīʿkōnugwän$^{\text{nAʿ}}$. MAnAʿkA′meguʿu mA′n A′ʿki nā′ʿināʿ äʿkuʿkänetāgwAtenigwän ī′ni ne′ʿki wīʿAneminānīmi$^{\text{d}}$tc$^{\text{iʿ}}$. ‘MAni′kuʿi wīʿAnemiʿu$^{\text{d}}$tciwī′ʿcigyāgi kemeʿtoʿsäneniwiwenenān$^{\text{niʿ}}$,’ ī′ni wī′ʿinA$^{\text{d}}$tcigä′ʿ kīnA wīʿAnemimeʿtoʿsäne′niwit$^{\text{Aʿ}}$. MAʿkwā$^{\text{d}}$tcigä′ʿmeguʿu. Āgwigä′ʿi wīʿkugwikAnō′nA$^{\text{d}}$tcin$^{\text{niʿ}}$. Āgwi′ nāʿkA′$^{\text{d}}$tci wīʿneʿcki′mA$^{\text{d}}$tcin$^{\text{niʿ}}$: mAʿkwā$^{\text{d}}$tci′meguʿu.

“‘Ō′ nā′ʿkA kutA′gi wīnwā′wA māʿA′gi WâpA′nowAg änä′nemeʿk$^{\text{iʿ}}$. Ā′gw Aʿce′meguʿu: äʿkīʿcāgutwäwägi′ʿtōyAnigä′ʿ kīnA kīya′wi; īni$^{\text{d}}$tcāʿi mA′ni wä′$^{\text{d}}$tc änä′nemeʿk$^{\text{iʿ}}$. Äyīgi′meguʿu nāta′winōni ketenänemegōgi wīʿkeʿkäne′tAmAni wīʿu$^{\text{d}}$tci$^{\text{d}}$tcāʿimenwimeʿtoʿsänenī′wiyAn$^{\text{niʿ}}$,

"The one who lives a truly upright life is the one whom I like, my grandchild.

"As these my fellow manitous who blessed you blessed you to have a sacred pack, you will accordingly continue to take care of this your sacred pack exactly as they directed you. Surely this is too much of a nuisance, yet they spoke plainly (i. e., in person) to you. You have plainly (i. e., in person) listened to what these have said to you. Verily they have not, my grandchild, merely talked to you. Surely they decided what they would tell you. Now the one who continued to have the nature of a manitou was the one they decided was to continue to so live. That verily is what he was told whenever he was told.

"As for you, the same will happen to you as you have been told. And you were not blessed to have your blessing end prematurely when you were blessed. This earth, the wind, the sky, anything, this sun was mentioned to you. That is what those who have continued to be blessed here have been told. You alone have not been told it. That is what they who were blessed in the past were told by the present manitous. And it is as I have always been told. It is how I have been instructed. Now the way the people have been blessed is the way I blessed them lastly.

"As soon as these all had spoken to you then I spoke to you. That always is my way. I shall speak the very last. This is why I bless you all. Now the one who will continue to speak about the worship will continue to ask favors here. Surely if I did not bless you he would not be successful in his prayers. So that is why I always speak to you here. The manitous who sit around will also listen to me. That is why I tell what I think of you. And I do not think of you, 'let them go any how.'

"These verily who bless you are called 'WâpANOWAgi.' That verily you will say whenever you begin to worship. You will call that gens festival a WâpANŌWA-one. 'We shall dance the WâpANŌWA dance,' that is what the one who will continue to dance vigorously for you will say. Until yonder time whenever there is thought of changing this earth they will continue to dance vigorously. 'This indeed is how our lives will continue to be strong,' that is what you will say to those who will live in the future. And it must be quietly. And you will not speak sharply to them. Moreover, you must not scold them: it must be quietly.

"Oh, they, these WâpANOWAgi, think of you in another way. (They did so) not merely for fun: it was because you wailed so sorrowfully; that verily is why they bless you this way. They also bless you to know medicine so that you thereby will indeed live in

wī‘i‘ci′meguna‘e′‘ckāgwi^{d}tci wī‘ᴀnemimāmī‘ke′^{d}tci‘ᴀt^{A}‘. Ī′n änä′neme‘ki‘. A‘ce^{d}tcā′‘i kewī′tᴀmōn^{ne}‘. Neme‘kwinawä′māwᴀg^{ki}‘. Ī′ni wä^{d}tc īni ‘i′nenān^{ni}‘, no‘cī′‘i. Īni^{d}tcā′‘i wī‘ā^{d}tci′mo‘e‘ki nawᴀ′^{d}tci wī‘neno′‘tawᴀ^{d}tc^{i}‘. Wī‘me‘tci′megu‘ā^{d}tci′mo‘e‘k^{i}‘,” ä′‘ini^{d}tci Ke‘cämanetowᴀn^{ni}‘.

“‘Au′,” ä′‘ine^{d}tc^{i}‘.

Ō′nip^{i}‘, “Aiyō′‘i tcītᴀpin^{nu}‘,” ä′‘ine^{d}tc^{i}‘. Tcä′wīne‘k ä‘mawinᴀna′‘ᴀpi^{d}tc^{i}‘. Kī‘cinᴀna′‘ᴀpi^{d}tcin^{ni}‘, “Tcāgi′megu‘u i‘ci nāta′winōni kī‘ke′‘känetᴀ mä′nwikeg^{ki}‘. Kägō′‘ ä‘cimyānetenigi kä‘känetᴀgᴀ kī‘ne‘ciwi‘tawāwᴀ′megu unāta′winōn^{ni}‘. Nä‘īni′megu āwᴀ′‘si wī‘i‘ciwä′wenet^{wi}‘,” ä′‘ine^{d}tc^{i}‘.

Ī′nip ä‘kī‘cikᴀkᴀ′nōne^{d}tc^{i}‘, “Na‘i′, no‘cī′‘i, aiyō′‘megu‘u kī‘u^{d}tcināg^{kwA}‘. Mᴀni′gä‘i kī′‘awᴀtu mī‘cā′m^{mi}‘,” ä′‘ine^{d}tc^{i}‘. “Ä‘ᴀ‘cki′megu‘unᴀna‘i′‘setōg ä‘kwā′tämeg ᴀ‘tō′p^{i}‘. Ä′‘ci‘segi^{d}tcā′‘megu keke‘känet^{A}‘. Īni^{d}tcā‘i wī‘i‘ci‘se′tōyᴀni kīgäno′yᴀnin^{ni}‘. Nyäwawa‘ī′migᴀ‘k ī′ni nā‘kᴀ wī‘wītᴀ′mōnāge wī‘i‘ci‘tci′gäyᴀni kīgäno‘ī′yᴀnin^{ni}‘,” ä′‘ine^{d}tc^{i}‘. “Īni^{d}tcā′‘megu‘u kī‘i‘cipōniwä‘ciwä‘cī′‘u kekī‘cäw^{wi}‘,” ä′‘ine^{d}tc^{i}‘. “Īnugigä′‘megōni wī‘kī‘cigi′‘eneg^{ki}‘. Cewä′nᴀ kā′tᴀ wī‘mī‘keme‘kwä′wäyᴀnini nene‘käne′tᴀgᴀn^{ni}‘,” ä′‘ine^{d}tc^{i}‘. “Me‘ce′megu‘u mᴀ‘kwā′^{d}tci kī‘kīkīwīt^{A}‘,” ä′‘ine^{d}tc^{i}‘. Ō′nipi ä‘sᴀgigā′‘ckawu^{d}tc ä‘cipᴀ′tene^{d}tc^{i}‘. Ke‘tenᴀ′megu ä‘kī‘ci′gi‘i^{d}tc^{i}‘. “Ī′ni wī‘ᴀ′‘kwiyᴀn^{ni}‘,” ä′‘ine^{d}tc^{i}‘. A‘se′ni wäwene′tenig^{ki}‘. “Mᴀ′ni wâ′pᴀtᴀn^{nu}‘,” ä′‘ine^{d}tc^{i}‘. Mᴀ′n ä‘ciwâ′pᴀtᴀg aiyō′‘tcā‘ ä‘näwuti‘su^{d}tc^{i}‘. “Ī′n ä‘cināgu′‘siyᴀn^{ni}‘, ä‘kī‘cinä′tᴀmᴀni kīya′w^{wi}‘,” ä′‘ine^{d}tc^{i}‘. Ä‘nawänineni′‘ä‘i^{d}tc^{i}‘. Ke‘tcinenīgi′megu ä‘ci′‘cimu^{d}tc^{i}‘.

‘Ō′nip ä′‘penu^{d}tc^{i}‘. Ä‘ᴀnemimī‘cātä′nemu^{d}tc ä‘kī′‘cigi^{d}tc^{i}‘. Tepe′‘k ä′‘nāgwā^{d}tc^{i}‘. Īyā′‘ pyäyā^{d}tci kwīyenᴀ′megu‘u ugyän ä‘pyāni^{d}tc ä‘pwāwigä′‘megu‘une′nāgu^{d}tci wī′nᴀ wī′n ä‘ke‘kä′nemā^{d}tc^{i}‘. “Anä′‘e,” ä′‘inā^{d}tc^{i}‘. Cä′‘ck ä‘ke‘tciwâpᴀ′megu^{d}tc^{i}‘. Ä‘wäpi‘ā^{d}tci′mo‘ā^{d}tc ä′‘cawi^{d}tc^{i}‘. “Ī′n ä‘ca′wiyān^{ni}‘. Ī′n ä‘kī‘citcāgwītᴀ′mōnān^{ni}‘,” ä′‘inā^{d}tc ugyä′n^{ni}‘. A^{d}tcā′‘megu ä‘ne′nāgu^{d}tc^{i}‘. Ä‘pwāwi′meguwī‘cā′penä^{d}tc^{i}‘. Ä‘menwi′megu‘upemā′te‘si^{d}tc^{i}‘. ‘Ō′nip äne^{d}tci′megu ä‘i′‘cawi^{d}tc^{i}‘, ä‘pwāwimī‘keme‘kwäwä^{d}tc^{i}‘. Ä‘ke‘tci′megumīnawi′megu^{d}tc āne′t uwī^{d}tcime‘to‘säne′niwa‘ ä‘kegenikī′‘cigi^{d}tc^{i}‘. Ä‘ā^{d}tcimo‘ā^{d}tci nī′‘cwi neniwa‘^{i}‘, “Īnu′g aiyō′‘ mᴀni nyäwawa‘ī′m āgwi′ nᴀnā′‘c u′wīyä‘ᴀ wī‘nepō′‘i^{d}tcin nyäwawa‘īm ā′g^{kwi}‘. Anigemä‘tcā‘i me‘ce na‘ina‘ ä‘tōwᴀgwän^{ni}‘. Īninā‘kä‘ mō′‘tci wī‘mᴀmā′tomᴀgi manetōw^{wA}‘. Nyäwawa‘imᴀgᴀteg īnina′‘meg^{ku}‘. Īni^{d}tcā‘i wī‘u^{d}tci′megu‘u‘′wīyä‘ᴀpwāwine′pō‘i^{d}tc^{i}‘. Kī‘cimᴀmātomoyāni me‘cena′‘ina‘ ä‘cawī′wᴀgwän^{ni}‘. Mäme‘ci‘kᴀ′megu‘u ī′ni wī‘wäpinänepō′‘iyᴀg^{kwe}‘. Ī′n^{ni}‘,” ä′‘inā^{d}tc^{i}‘. “A‘cegä′‘i wī‘u^{d}tcipwāwinänepō′‘iyᴀgwe wī‘me‘sōtäwīke‘känemigi ma′netōw ä‘kī‘ciketemi′-

health, and so (your medicine) thereby will (beneficially) affect whom you will doctor in the future. That is how they bless you. Verily I merely tell you. I remind them of it. That is why I tell you it, my grandchild. Therefore they will instruct you so that you will understand them. They will instruct you plainly (i. e., in person)," said the Gentle Manitou.

"Very well," he was told.

Then, it is said, (the hero) was told, "Sit down here." He went and sat down comfortably in their midst. When he was comfortably seated he was told, "You will thus know every medicine that is good. You will indeed destroy the medicine of the one who knows evil (medicine). It also indeed will be much better."

Then, it is said, after he had been addressed at length, he was told, "Well, my grandchild, you will depart from here. And you will take away this sacred pack. When it is first laid down properly it is placed at the far side. You verily indeed know how it is placed. That verily is how you will place it whenever you hold a gens festival. Four years from now I then shall again instruct as to what you shall do whenever you hold a gens festival," he was told. "So in this way you will cease always painting yourself with charcoal," he was told. "And you are now made to be full grown. But do not think of courting (women)," he was told. "You may live quietly any way." Then, it is said, they stepped on his foot and he was stretched. Surely he was then full grown. "That is how tall you will be," he was told. (They showed him) a pretty rock. "Look at this," he was told. As he looked at this, verily here he beheld himself. "That is how you look, as you have seen your body," he was told. He was a handsome young man. His voice was like that of a large man.

Then, it is said, he departed. He was proud on his way that he was full grown. He departed at night. When he arrived yonder exactly when his mother came he was not recognized, though he knew her. "Mother," he said to her. She merely looked at him intensely. He began to tell her what happened to him. "That is what happened to me. I have now told you all," he said to his mother. Then indeed he was recognized. He was not hungry. He was in good health. Then, it is said, he did what he was told, and he did not court (women). He was strongly reminded by some of his fellow people that he became full grown suddenly. He instructed two men, "For four years from now no one will ever die, not for four years. Verily further on we will leave it to fate. And at that time I shall even pray to the manitou. When it is four years, that is the time. Therefore no one will die. When I have prayed, we may leave it to fate. Surely then we shall begin to die. That is all," he said to them. "And we shall merely cease dying when all know that the manitou has blessed me. That is what will thereby

nawi^{d}tc^{iʿ}. Ī'ni wīʿu^{d}tciʿca'wiyᴀg^{kweʿ}, wīʿu^{d}tcipwāwinänepō'ʿiyᴀg^{kweʿ}. Ī'ni wä^{d}tc ā^{d}tcimoʿe'nᴀgōw^{weʿ}," ä'ʿinā^{d}tci nī'ʿcwi neniwa^{ʿiʿ}. "Īni^{d}tcāʿ wīʿiʿcināgᴀtawänetᴀmägwe ʿī'n äʿine'nᴀgōwe nī'naiyōʿ. 'Īni,' ne'ʿs^{iʿ}," ä'ʿinā^{d}tc^{iʿ}.

ʿŌ'nip äʿwäpi'meguʿuʿā^{d}tcimoʿetīwā^{d}tci ne'niwᴀg^{kiʿ}. "Manetō'wītuge wīnᴀ'meguʿu wā'wuʿsa^{ʿiʿ}," ä'ʿigu^{d}tci neniwa^{ʿiʿ}. Äʿᴀʿsᴀʿᴀʿsāwᴀnᴀgīgwä^{d}tcigäʿ.

ʿŌ'nipi nyäwawaʿīmᴀgᴀtenig äʿmawinᴀne'gowā^{d}tc uwī^{d}tcīʿckweʿwāwa^{ʿiʿ}. Māne'megu äʿmeʿceneme^{d}tc uwīʿkānwāwa^{ʿiʿ}. Wīnᴀgäʿ ugyä'n äʿmeʿce'neme^{d}tc^{iʿ}. Āgwipi'meguʿukägō'ʿi äʿiʿcitäʿä^{d}tcin^{niʿ}. Meʿtoʿsäne'niwᴀgi wī'n äʿkeʿtcimai'yōwā^{d}tc unī^{d}tcāneʿswāwaʿ äʿmeʿce'neme^{d}tc^{iʿ}. Āne't utāne'ʿswāwaʿ äʿmeʿce'neme^{d}tc^{iʿ}. Meʿcemegō'naʿiʿ cäʿckeʿsī'ʿäʿaʿ äʿkeʿtcimawi'māwā^{d}tc^{iʿ}. Ōnip īn äʿmeʿkwä'neme^{d}tc äʿmawimᴀmā'tome^{d}tc ī'n uʿcki'nawäʿ ᴀʿsä'mäwᴀn äʿawᴀtenᴀ'mawu^{d}tc^{iʿ}. Äʿnᴀ'ʿkunā^{d}tc äʿā^{d}tci'moʿe^{d}tc^{iʿ}, "Mᴀni'kuʿi wä'^{d}tc meʿkwäne'menāg^{keʿ}: mā'ʿiyägᴀ äwᴀtō'nᴀgwigi ʿaiyāpᴀmi wīʿku^{d}tca'wiyᴀni wī'ʿpyāwā^{d}tc^{iʿ}. Īni^{d}tcāʿ äʿcineneʿkäne'menāg^{keʿ}. Āgwigä'ʿ nī'nᴀ neʿci'ʿkᴀ meʿkwäneme'nānin^{niʿ}. Kegimeʿsi'megu mᴀnᴀʿᴀ mäʿcenā'ʿsonit unī^{d}tcāneʿsᴀn īn äʿcimeʿkwänemeʿk^{iʿ}," ä'ʿine^{d}tc^{iʿ}. Kä'nōnāt^{ᴀʿ}, "ʿAu'," ä'ʿine^{d}tc^{iʿ}. ʿŌ'nip^{iʿ}, "Mäʿkwi'ʿsutcigi kīwā'^{d}tcimo^{ʿiʿ}. Aiyō'ʿmeguʿu kīʿkeʿkᴀʿᴀmo'wāwᴀg^{kiʿ}. Aiyō'ʿ äʿuwīgä'ʿiyāni kīʿkeʿkᴀʿᴀmawāwᴀgi mōʿcᴀgi'meguʿu mäʿkwi'ʿsutcig^{kiʿ}." Ī'n ä'ʿine^{d}tc^{iʿ}.

Ō'nip äʿkīwᴀ'tome^{d}tci mäʿkwi'ʿsutcig^{kiʿ}, nāʿkᴀ'^{d}tc i'ʿkwäwᴀgi meʿcewä'ʿmegōnaʿiʿ cäʿcki'megu mäʿkwi'ʿsutcig^{kiʿ}. Wīnᴀgä'ʿ īnᴀ wīʿcku'pāpōw äʿᴀ'ʿciʿtō^{d}tc^{iʿ}. "WīʿtᴀʿKe'pyäyāw^{wiʿ}," äʿi'^{d}tc^{iʿ}. Keʿtenᴀ'meguʿu äʿkīʿcāgu^{d}tci'meguʿutᴀʿke'pyäyāg ī'ni ne'p^{iʿ}. Ō'n änemi'megupyāni^{d}tcin äʿᴀnemiʿā^{d}tcimoʿā^{d}tc^{iʿ}, "Mᴀ'ni wī'nᴀ nepi me'nug^{kuʿ}," ä'ʿinā^{d}tc^{iʿ}. "ʿAu'," äʿᴀnemini^{d}tc^{iʿ}. ʿŌ'nipi kīʿci'meguʿu ke'gimeʿsi māwᴀ^{d}tcini^{d}tc āʿko'w ä'ʿpyāni^{d}tc ī'niyänᴀ änōʿkā'nā^{d}tcini kīwimᴀmīʿcīʿuʿsā'ni^{d}tcin^{niʿ}. Äʿā^{d}tci'moʿā^{d}tci mene'ʿtᴀ īni'ni ne'niwᴀn^{niʿ}. "Mᴀ'n äʿca'wiyᴀni kīnᴀmegōn ᴀ'ʿpenä^{d}tci wīʿᴀnemimᴀmīʿcᴀma'wiyᴀn^{niʿ}," ä'ʿinā^{d}tc^{iʿ}. "Īnugi^{d}tcā'ʿ kīnᴀ'meguʿu kīʿnīgāniʿᴀnō'ʿkānen ᴀ'ʿpenä^{d}tc^{iʿ}," ä'ʿine^{d}tcʿ. "Mᴀni' māʿᴀgi wīʿinᴀʿināgwᴀ'piwā^{d}tci kīʿpene kīyuʿsä'yᴀnin^{niʿ}," ä'ʿinā^{d}tc^{iʿ}. "ʿAu'," äʿi'ʿciwä^{d}tc^{iʿ}.

Ōn īniʿi wīʿkīgäno'ni^{d}tciʿ īna'^{ʿiʿ}, "Īnu'gi mᴀ'ni kemāmāwᴀ^{d}tcīpw aiyō'^{ʿiʿ}. 'Kemāwᴀ^{d}tcitīpen^{nᴀʿ},' ke'ʿsipen^{nᴀʿ}. Mᴀni^{d}tcā'ʿi wä'^{d}tci māwᴀ'^{d}tciyägwe ʿīnu'g^{kiʿ}. Wâpᴀ'ge wīʿmāwᴀ^{d}tciwe'tōyägw aiyō'ʿi kägō'ʿ äʿtōʿī'wägwäni wâpᴀ'ge kīʿcināwᴀʿkwäg^{keʿ}. Tepe'ʿki kīʿkīgä'nopen^{nᴀʿ}," ä'ʿinā^{d}tc^{iʿ}. "Kīʿnātwäwäʿi'gäpen^{nᴀʿ}," ä'ʿinā^{d}tc īni'^{ʿiʿ}. "ʿAu'," äʿigu^{d}tci'megu. "Kemᴀmāto'megōpenᴀ wīʿku^{d}tcipyänᴀgw äwᴀtō'nᴀgwig^{kiʿ}. Kīʿku^{d}tca'wipenᴀ^{d}tcā^{ʿiʿ}," ä'ʿinā^{d}tc^{iʿ}. "Mᴀni^{d}tcā'ʿi ma'netōw änä'nemi^{d}tci kīʿnātāʿkwäʿci'nepen^{nᴀʿ}. Īn äne'nᴀgōw^{weʿ}. Kīʿmᴀmāto'māpen^{nᴀʿ}," ä'ʿinā^{d}tc^{iʿ}. "Meʿce^{d}tcāʿmegōnaʿi

happen to us, that we thereby will not die. That is why I tell you," he said to the two men. "Therefore you will carry out what I now tell you. 'That is all,' I say," he said to them.

Then, it is said, the men began indeed to instruct each other. "He probably indeed has the nature of a manitou," the men said of him. And he indeed had brown eyes.

Then, it is said, when the four years came they were attacked by their foes. Many indeed of their friends were captured. And his mother was captured. It is said he thought nothing of it. Now the people wept bitterly because their children were captured. The daughters of some were captured. They wept bitterly over the young maidens. And, it is said, when he was remembered they went and besought that young man and he was fetched tobacco. When he accepted it he was told, "This really is why we remember you: (we desire) that you endeavor to bring it about that those whom they took away from us shall come back. That is what we wish of you. And I do not alone remember you. Indeed every one of these whose daughters were captured remembers you the same way," he was told. The one who addressed him was told, "All right." Then, it is said (they were told), "Go and tell members of the Bear gens. You will tell them to come here. You will tell them to come here where I live, (but) only members of the Bear gens." That is what they were told.

Then, it is said, they went about summoning members of the Bear gens, also women, any of them, (but) only members of the Bear gens. And he made some sweet fluid. "It will be cool water," he said. And sure enough that water was extremely cool. And whenever they continued to come he said to them, "Drink this water," so he said to them. "All right," they continued to say. Then, it is said, after all indeed had gathered then the one he had sent out and who walked about as a ceremonial attendant came the last. First he talked to that man. "You indeed will always continue to serve as a ceremonial attendant to me as you are doing now," he said to him. "I shall always send you out first as (I do) to-day," he was told. "Whenever you walk around this is the way these will always sit," he said to him. "Very well," he said.

Then (he said to) those who were to hold the gens festival there, "Now you are gathered here. We say, 'We have gathered each other.' This verily is why you are gathered to-day. To-morrow you will collect and bring here anything which you may have, to-morrow afternoon. We shall hold a gens festival at night," he said to them. "We shall make (the enemy) come by beating our drum," he said to them. "Very well," he was told. "We are besought to try to bring back those whom they took away from us. Verily we shall try," he said to them. "We shall lean our heads on this verily, the way the

kä′gōʻäʻi kīʻᴀnemi′pyätōpwᴀ wīʻkīgänō′ʻiyäg^{kweʻ},” ä′ʻinā^{d}tc^{iʻ}. “Āgwikägō′ʻmeguʻu wīʻsᴀʻsāʻkwä′yᴀgwin^{niʻ}. Meʻcemegōnᴀ kägōʻi kīʻmāwᴀ^{d}tciwe′tōʻip^{wᴀʻ},” ä′ʻinā^{d}tc^{iʻ}. “ʻAu′,” ä′ʻini^{d}tc^{iʻ}.

Äʻmᴀmā′tomā^{d}tci māmaiyᴀ′meguʻu wīʻkīʻcimāwᴀ′^{d}tcīni^{d}tc^{iʻ}. Ä′ʻcimā^{d}tc^{iʻ}. “Tepe′ʻki ku^{d}tc īni wīʻmᴀmāto′moyᴀg^{kweʻ},” ä′ʻinā^{d}tc^{iʻ}. “Pwāwigäʻiʻu′wīyäʻᴀkägōʻiʻute′ʻtenᴀg aiyō′ʻmeguʻu wīʻpyäw^{wᴀʻ}. Āgwi′ ku^{d}tci wīʻuteʻtenᴀmōʻi^{d}tcin^{niʻ}. Kᴀʻckiʻuwīpᴀ^{d}tci′gäʻiʻuteʻtenᴀmō′ʻiyᴀgwe māne′meguʻu kīʻpōtāʻkwāgō′ʻipen^{nᴀʻ}. Āgwi′megu kägōʻi wīʻiʻciwāwᴀni′kegin^{niʻ}. Wīʻᴀʻckwᴀtātäwi′meguʻu meʻcena^{ʻiʻ},” ä′ʻinā^{d}tc^{iʻ}.

ʻŌ′nipi wâ′pᴀnigi meʻtoʻsäne′niwᴀg äʻnawᴀ^{d}tciwe′tōwā^{d}tci wīʻse′niweni wīʻkīgä′nowā^{d}tc^{iʻ}. Ānetᴀ′gäʻiʻ cäʻcki′meguʻu äʻmīʻcī′wäwā^{d}tc uwīʻsenī′wenwāw^{wiʻ}. Meʻtoʻsäne′niwᴀg äʻᴀʻsemi′′āwā^{d}tci wīʻmᴀmātomoni^{d}tci^{ʻiʻ}. ʻŌ′nipi wī′n ä′ʻnāgwā^{d}tc^{iʻ}. Äʻmawike′tᴀʻᴀgi nāta′winōn^{niʻ}. Äyīgi′megōn äʻᴀnāpōʻsᴀmowā^{d}tci mᴀmī′ʻcīʻᴀg^{kiʻ}. ʻŌ′ni kīʻcāpōʻtänigi kegimeʻsi′meguʻu äʻpemiʻsīgᴀʻᴀmowā^{d}tci kīgä′nōneg^{kiʻ}. ʻŌ′ni kīʻciʻsīgᴀʻᴀ′mowā^{d}tc äʻā′^{d}tcimu^{d}tc^{iʻ}, “Wīʻpwāwimᴀ′nimäme′ʻcunᴀgwe ʻī′ni mᴀ′ni wīʻu^{d}tciʻciʻtci′gäyāg^{keʻ},” ä′ʻinā^{d}tc^{iʻ}. “Āgwigä′ʻmegu kägōʻmeguʻu wīʻiʻcikᴀnakᴀnawī′yᴀgwin^{niʻ}. Āgwi wīʻkīgänowikᴀnakᴀnawī′yᴀgwin^{niʻ}. Ā′gwi ku′^{d}tci mᴀ′n ᴀʻce′meguʻu kīgänoʻī′yᴀgwin^{niʻ}. Äʻmᴀmāto′menᴀg^{kweʻ}. Ī′ni wä′^{d}tci mᴀ′n iʻciʻtci′gäyᴀg^{kweʻ}. Nāʻkᴀ′^{d}tci nᴀgᴀ′mōnᴀn āgwi′megu näʻi ʻā^{d}tci′mugin^{niʻ},” ä′ʻinā^{d}tc^{iʻ}.

ʻŌ′nip äʻā^{d}tcimu^{d}tci kīʻcipeʻkutä′ʻinig^{kiʻ}, kīʻcikwāʻckwinā′ʻsoni^{d}tc^{iʻ}, kīʻcimāwᴀ′^{d}tcīni^{d}tci meʻtoʻsäne′niwa^{ʻiʻ}, “Na′ʻ īnugi mᴀ′n äʻmᴀmāto′miyāg^{keʻ}. Āgw ᴀʻce′meguʻu iʻciʻtcigä′yāgin^{niʻ}. Āgwigä′ʻi mämī′ʻcigini nᴀgᴀ′mōnᴀn^{niʻ}. Kīʻcigäʻimīʻcige wäpi′meguʻunānᴀgᴀ′moʻkā^{ʻᴀʻ}. Mᴀni wī′nānug āgwi′kwᴀnāgwᴀ wīʻnᴀgᴀ′moyān^{niʻ}. Wāwuʻsaʻiʻwägäʻi nᴀnō′ʻckwe nīʻi′ʻcināg^{keʻ}. Ā′gw īni wīʻiʻcawī′yānini nᴀnō′ʻck^{weʻ}. Īnugi^{d}tcāʻi mᴀ′ni mämātomiyᴀ′me^{d}tcig aiyō′ʻmeguʻu wīʻutāgwᴀ′piwᴀgi wätāgwᴀ′piyāg^{keʻ}. Īni′meguʻu wīʻutāgwᴀ′piwā^{d}tci meʻtō′^{d}tci mäʻcenāʻso′nitcigi tcīnawämāwā^{d}tci^{ʻiʻ}. Āʻpenegä′ʻmeguʻu wīʻinᴀ′piwᴀg^{kiʻ}. Wīʻu^{d}tcīgwᴀnäpiwᴀg^{kiʻ}. Iʻkwäwᴀgigäʻ īni′megu wīʻinᴀ′piwā^{d}tc^{iʻ}. Wīʻtepikī′ʻcki^{d}tcīgwᴀnä′piwᴀg^{kiʻ}. ʻŌ′ni meʻtenō′ʻmeguʻu nāwitepe′ʻkīnig ī′ni wīʻnawᴀ^{d}tcino′wīwā^{d}tc^{iʻ}. Kīʻci′meguʻuno′wīwāt äʻci′meguʻumenwᴀpī′wā^{d}tcin ī′ni wīʻinᴀ′piwā^{d}tc^{iʻ}. Cewä′nāni wīʻpwāwi′meguʻuʻāwā^{d}tciʻse′ʻkwiwā^{d}tc^{iʻ}. Seʻkwite′gäʻ u′wīyäʻᴀkenā^{d}tci′meguʻu wī′ʻseʻkwīw^{wᴀʻ}. Kīmō^{d}tci′meguʻu ī′ni wīʻiʻca′wiwā^{d}tc^{iʻ}, kīʻcināwitepeʻkīnig^{kiʻ},” ä′ʻinā^{d}tc^{iʻ}.

Äʻwäpinᴀnaʻāgwᴀ′pini^{d}tc^{iʻ}, ōnip^{i}, “Naʻi′, mᴀmīʻcī′ʻetig^{keʻ}, kīʻᴀnaʻō^{d}tcigäpwᴀ′ku^{ʻiʻ},” ä′ʻinā^{d}tc^{iʻ}, “näneguti′meguʻu äʻci′ʻsoyägwe kīʻpemiʻutenetīp^{wᴀʻ},” ä′ʻinā^{d}tc^{iʻ}. Ōni′megu äʻiʻca′wini^{d}tc^{iʻ}. Näneguti′meguʻu äʻci′ʻsoni^{d}tc äʻpemiʻutene′tīni^{d}tc änaʻō^{d}tci′gäʻa^{ʻiʻ}. Kīʻciʻᴀnaʻō^{d}tcigäni^{d}tc^{iʻ}, “ʻŌ′ni nāʻkᴀ′^{d}tci wīʻmawiʻawiʻī′wäyägweʻ cīʻcī′gwᴀ-

manitou thinks of me. That is what I say to you. We shall pray to him," he said to them. "You will continue to bring any little thing, whatever it may be, so that you may hold a gens festival. Nothing indeed shall be against our rules. You shall gather and bring anything at all," he said to them. "Very well," they said.

He besought them to have gathered early. That is what he told them. "For we shall worship at night," he said to them. "And any one who is not able to bring anything, he must (nevertheless) come here. For (he can not help it) if he gets nothing. And if we are successful in obtaining much, it will be placed in the kettles for us. There will not be anything wrong about it. There will be indeed some left over in eating," he said to them.

Then, it is said, the next day, the people carried over food so that they might hold a gens festival. And some merely gave away their food. The people helped those who were to worship. Then, it is said, he departed. He went to dig up medicine. The ceremonial attendants also boiled it. And as soon as it was boiled, they poured it into every offering. And after they had poured it, he said, "We are to do this so that we be not shot," he said to them. "And we shall not give a speech in any way. We shall not give the speeches of a gens festival. Yet we shall not merely hold a gens festival. It is because they have asked us. That is why we do this. Moreover, I have also not been taught the songs," he said to them.

Then, it is said, after it was night, after (the things) had boiled, and after the people had gathered, he gave instructions, "Well, to-day you have besought us. We do not do this just for fun. And I have not yet been given the songs. And if I had been given them I should have begun to sing. But now it is impossible for me to sing. It can not be that I shall sing any old way. I shall not do that blindly. Verily to-day those who besought us will sit here, on the side where we are seated. It seems as if they whose relatives were captured will sit that way. And they are seated all alike. They will sit on their knees. And the women shall sit the same way. They shall sit with their knees in a row. And only when it is midnight may they go out. If they have gone out, (when they come back) they must sit just as they had been pleasantly seated. But indeed they must not spit at all. And if any one spits he must spit quietly. He should do it secretly, after it is midnight," he said to them.

When they began to sit down comfortably in clusters, then, it is said, (he said), "Well, ceremonial attendants, you will indeed fill the drum," he said to them, "you will pick each other out from the various gentes (to be the fixers of the drum)" he said to them. And they indeed did so. They started to select the fixers of the drum from the

nᴀn^{niʻ},” ä′ʻinā^{d}tc äʻmawiʻawiʻī′wäwe^{d}tciʻ cīʻcī′gwᴀnᴀn^{niʻ}. Äʻkīʻcipyä′tawu^{d}tc ōnip īn äʻnäneʻcki′ʻsetō^{d}tci mīʻcām^{miʻ}. Kīʻcāgwᴀ′piwā^{d}tc äʻpeminīʻsi′ʻsaʻu^{d}tc^{iʻ}, “Aneʻkī′ʻi nīʻā^{d}tci′moʻāwᴀ mᴀnᴀ′ʻᴀ kemeʻcōme′ʻsenānᴀ wīʻinā^{d}tcimwi′ʻtōnᴀg^{kweʻ}. Kīʻwīgä^{d}tci^{d}tcā′ʻmeguʻupeʻsetawipwᴀ mᴀ′n^{niʻ}. Iʻcimᴀmātomenᴀgwe kwaiyāʻci′meguʻu wīʻinā^{d}tcimoyäg^{kweʻ},” ä′ʻinā^{d}tc^{i}. “Īni^{d}tcāʻ wä′^{d}tc^{iʻ}, ‘keʻkinōʻsüg^{kuʻ},’ ine′nᴀgōw^{weʻ},” ä′ʻinā^{d}tc^{iʻ}. “Kīʻpeʻsetawipwᴀ netōtämetig^{keʻ},” ä′ʻinā^{d}tc^{iʻ}. Äʻwäpetu′nämu^{d}tc^{iʻ}.

“Ī′n^{niʻ}, wī′nᴀ nō′^{d}tc^{iʻ}, yätugegä′ʻ, kī′n äʻcimeʻkeʻe naʻinaʻi kīʻcowā′neʻkeʻe kī^{d}tcimane′towᴀg^{kiʻ}. Īni^{d}tcāʻ nemeʻcōme′ʻsenāt^{eʻ}, nō′^{d}tc^{iʻ}, äʻcinᴀtawänetᴀmōnāg^{keʻ}, nō′^{d}tc^{iʻ}, wīʻwīgätā^{d}tcimwiʻta′wiyāg^{keʻ}, nō′^{d}tc^{iʻ}, wīʻinā^{d}tcimo′ʻᴀge^{d}tc^{iʻ}, nō′^{d}tc^{iʻ}, ʻō′ kī^{d}tcimanetōwāwᴀg^{kiʻ}. Mᴀni^{d}tcāʻ, nō′^{d}tc^{iʻ}, äʻcinᴀtawä′netᴀmāg^{keʻ}, ʻō′ nō′^{d}tc^{iʻ}, mäniʻiyᴀ′me^{d}tci^{ʻiʻ}, nō′^{d}tc^{iʻ}, nī^{d}tcīʻckweʻe′nānᴀg^{kiʻ}, nō′^{d}tc^{iʻ}. Māʻᴀgi^{d}tcāʻ, nō′^{d}tc^{iʻ}, kōʻci′ʻsemᴀg^{kiʻ}, nō′^{d}tc^{iʻ}, āʻpe′n^{neʻ}, nō′^{d}tc^{iʻ}, änᴀ′pitcig^{kiʻ}, īni′giku′ʻ, nō′^{d}tc^{iʻ}, āgāwānā^{d}tcigi wīʻnä′wāwā^{d}tci tcīnawämā′wā^{d}tci^{ʻiʻ}. Īni′meguʻuʻ cä′ʻcki wīʻinā^{d}tci′moʻᴀ^{d}tc ᴀʻpeme′g äpi′tᴀ mᴀnᴀ′ʻkᴀ wätāpᴀnig u^{d}tci keʻtci Meʻckwiwâ′pᴀnōw^{wᴀʻ}. Ī′ni wīʻinā^{d}tcimoʻᴀ^{d}tc^{iʻ}, nō′^{d}tc^{iʻ}, nemeʻcōmeʻsenā′t^{eʻ}, nō′^{d}tc^{iʻ}. Nā′ʻk^{ᴀʻ}, nō′^{d}tc^{iʻ}, Aʻckutäwiwâ′pᴀnōw^{wᴀʻ}, nō′^{d}tc^{iʻ}, īni′meguʻu äyänīw äʻcinᴀtotā′ʻsᴀge^{d}tci wīʻinänemī′yᴀme^{d}tc^{iʻ}. Wīʻuteʻtenᴀmāgäyāge′meguʻu, nō′^{d}tc^{iʻ}, neteʻciwīʻcāmāpen^{nᴀʻ}. Īni^{d}tcāʻ wīʻinänemī′yᴀme^{d}tc^{iʻ}. Kīʻkīʻki′megu māʻa′ʻi pämāgwᴀpi′ni^{d}tciʻi käteketemāgitäʻāni^{d}tciʻ ī′n äʻcimᴀmāto′megu^{d}tc^{iʻ}. Īni^{d}tcāʻi wīʻi′ʻcimᴀ^{d}tc^{iʻ}. ʻŌ′ni nā′ʻkᴀʻ, nō′^{d}tc^{iʻ}, mᴀnᴀ′ʻk^{ᴀʻ}, nō′^{d}tc^{iʻ}, Aʻckipipᴀgiwâpᴀnōw^{wᴀʻ}, nō′^{d}tc^{iʻ}, wä′^{d}tc^{iʻ}, nō′^{d}tc^{iʻ}, pᴀgi′ʻcimug äpi′t āʻpene′megu äʻcimᴀmātomᴀge^{d}tc^{iʻ}; neteʻcimᴀmāto′māpen^{nᴀʻ}. Īn ä′nᴀge^{d}tc^{iʻ}. Wīʻketeminawāwā^{d}tci′meguʻu māʻaʻi meʻtoʻsäneniwaʻi pämāgwᴀpi′ni^{d}tci^{ʻiʻ}. Ī′n äʻci′megumᴀmāto′mᴀge^{d}tc^{iʻ}. Āgwigäʻ neguti wīʻketeminawāwā^{d}tcin^{niʻ}, kegimeʻsi′meguʻu,” äʻi′^{d}tc^{iʻ}.

“ʻŌ′ni nāʻkᴀ′^{d}tci mᴀnᴀ′ʻk u^{d}tci wä′^{d}tcikeʻī′yānigi Tᴀʻciʻsīgᴀ^{d}tciwâpᴀnōw^{wᴀʻ}. Īni′megu, nō′^{d}tc^{iʻ}, ä′nᴀge^{d}tc^{iʻ}. Wīʻinä′nemā^{d}tci māʻa′ʻ īnugi kätemāgitäʻāni^{d}tci^{ʻiʻ}, nō′^{d}tc^{iʻ}. Äʻci′megu, nō′^{d}tc^{iʻ}, wīʻcigi′mᴀge^{d}tc^{iʻ}, nō′^{d}tc^{iʻ}, äʻmᴀmāto′mᴀge^{d}tc^{iʻ},” ä′ʻinā^{d}tc Aʻckutänä′ʻsiwᴀn^{niʻ}.

“Īni′megu, nō′^{d}tc^{iʻ}, wīʻiʻci′meguwīʻci′gimᴀ^{d}tci kī^{d}tcimane′towᴀg^{kiʻ}, nō′^{d}tc^{iʻ}, nemeʻcōme′ʻsenāt^{eʻ}, Aʻckutänäʻsī′wenōn^{niʻ},” ä′ʻinā^{d}tc^{iʻ}. “ʻŌ′ kī′nᴀkuʻ, nō′^{d}tc^{iʻ}, kekeʻkᴀ′ʻwäweniwi, wī′nᴀ nō′^{d}tc^{iʻ}, wīʻᴀnemi, nō′^{d}tc^{iʻ}, wī^{d}tcitä′ʻᴀmᴀ^{d}tc^{iʻ}, nō′^{d}tc^{iʻ}, kōʻci′ʻsemᴀg^{kiʻ}, nō′^{d}tc^{iʻ}. Īni^{d}tcā′ʻ, nō′^{d}tc^{iʻ}, wīʻiʻci, nō′^{d}tc^{iʻ}, wī^{d}tcitäʻᴀ′miyāg^{keʻ}, nō′^{d}tc^{iʻ},” ä′ʻinā^{d}tc Aʻckutänä′ʻsiwᴀn^{niʻ}. “Nemeʻcōme′ʻsenāt^{eʻ}, nō′^{d}tc^{iʻ}, me^{d}tciʻwägäʻ, nō^{d}tc^{iʻ}, nīnānᴀ, nō^{d}tc^{iʻ}, neteʻcitä′ʻäpen^{nᴀʻ}, nō′^{d}tc^{iʻ}, mᴀ′ni wīʻinᴀnō′ʻkyä-

various gentes. As soon as they had fixed the drum, he said to them, "Now you will also go and borrow gourds (i. e., rattles)," and they went and borrowed the gourds. When they had been brought he then, it is said, spread open the sacred pack and placed it (properly). As soon as they were seated in clusters then he started to jump down and (he said), "I am going to explain a little which this our grandfather will tell for us. You will verily listen carefully to me. When they beseech us (again) you may go ahead and speak like this," he said to them. "That verily is why I say to you, 'learn by observation,'" he said to them. "You will listen to me, my clansmen," he said to them. He began to make a speech, saying:

"That, so be it, is what they said to you at the time your fellow manitous came to a decision with respect to you. Therefore, our grandfather, so be it, we desire of you that you carefully interpret for us, so be it, what we shall say, so be it, to your fellow manitous. This verily, so be it, is what we desire, so be it, those whom our foes, so be it, captured from us, so be it. These, verily, so be it, your grandchildren, so be it, who sit alike, so be it, are they indeed, so be it, who desire to see those to whom they are related. That indeed is only what you are to tell to the great Red Wâpanōwa who sits above toward the east. That is what you are to tell him, so be it, our grandfather, so be it. Likewise, so be it, we ask of the Fire Wâpanōwa, so be it, the same thing, that is, that he bless us. We implore him that we may get back, so be it. That verily is how he will bless us. Nevertheless that is how he is besought by these who sit in clusters with humble thoughts. That verily is what you must say to him. And again, so be it, we beseech the Green Wâpanōwa, so be it, who sits yonder, so be it, in the west, so be it, the same way; we so beseech him. That is what we say to them. They must indeed take compassion upon these people who sit in clusters in a row. That indeed is what we beseech them. And they are not to take compassion upon one but all," he said.

"And moreover, with regard to the Freezing Wâpanōwa toward the north. We indeed, so be it, say the same. He will bless these who have humble hearts to-day, so be it. That is, so be it, why we speak loudly to him, so be it, in worshiping him," he said to the Spirit of Fire.

"Indeed, so be it, you must speak loudly in the same way to your fellow manitous, so be it, our grandfather, Spirit of Fire, so be it," he said to him. "Oh, you truly have been named, so be it, to continue to have the same heart as (i. e., favor) your grandchildren, so be it. Therefore, so be it, you accordingly, so be it, have the same heart as (i. e., favor) us, so be it," he said to the Spirit of Fire. "Our grandfather, so be it, we did not, so be it, so be it, think in our hearts, so be

yāg^{ke}ʽ, nō′^{d}tc^{i}ʽ. ʽŌ′ni nīnā′nᴀ mᴀt$^{\text{ᴀ}}$ʽ, nō′^{d}tc^{i}ʽ, äʽcitäʽäyāg^{ke}ʽ, nō′^{d}tc^{i}ʽ, kutᴀ′g^{ki}ʽ, nō′^{d}tc^{i}ʽ, āmiʽinoʽino′wäyāg^{ke}ʽ, nō′^{d}tc^{i}ʽ. Mᴀ′n^{ni}ʽ, wī′nᴀ nō′^{d}tc^{i}ʽ, īni′megu, nō′^{d}tc^{i}ʽ, äʽci′megu, nō′^{d}tc^{i}ʽ, kᴀʽcki′ʽoyāg^{ke}ʽ, nō′^{d}tc^{i}ʽ, wīʽinā^{d}tcimo′ʽenāg^{ke}ʽ, nō′^{d}tc^{i}ʽ. Nā′ʽk$^{\text{ᴀ}}$ʽ, nō′^{d}tc^{i}ʽ, nemeʽcōme′ʽsenāt^{e}ʽ, nō′^{d}tc^{i}ʽ, māʽᴀn^{ni}ʽ, nō′^{d}tc^{i}ʽ, nᴀgᴀ′mōnᴀn^{ni}ʽ, nō′^{d}tc^{i}ʽ, nᴀnōʽckwe′megu, nō′^{d}tc^{i}ʽ, nīʽinᴀʽinᴀʽᴀmō′ʽipenᴀ nᴀgᴀ′mōnᴀn^{ni}ʽ. Āgwigä′ʽmäʽi keʽkänetᴀ′māgin^{ni}ʽ, nō′^{d}tc^{i}ʽ, keʽte′n$^{\text{nᴀ}}$ʽ, nō′^{d}tc^{i}ʽ, wīʽkīgänowi′meguʽunᴀgᴀmōniwig^{ki}ʽ. Nīʽnᴀgᴀ′mopenᴀkuʽmegu′ wī′nᴀ nä′ʽnīnān$^{\text{nᴀ}}$ʽ,” ä′ʽinā^{d}tci meʽtoʽsäne′niwa$^{\text{ʽi}}$ʽ. “Ī′ni,” äʽi′^{d}tc^{i}ʽ. “Keʽtenᴀ′^{d}tcāʽi käʽkänemigwänᴀ ma′netōw aiyōʽ nāmegi wīʽtᴀʽciwāwāwāgᴀʽᴀ′mwᴀ pyä^{d}tcināneno′wᴀgwän$^{\text{nᴀ}}$ʽ. Kīʽci^{d}tcāʽiwāwāgᴀ′gini wīʽmenwipyāgimegwᴀ ʽīniy äwᴀnā^{d}tci$^{\text{ʽi}}$ʽ,” äʽi′ʽciwä^{d}tc^{i}ʽ. “Naʽ īni wīʽiʽcikeʽki′nōʽsu^{d}tci mᴀnᴀ′ʽᴀ mᴀ′mīʽcī′$^{\text{ʽᴀ}}$ʽ. Kāʽckeʽta′wā^{d}tcin īni′meguʽu wīʽwāwāgᴀʽᴀgi kīʽkānenāna$^{\text{ʽi}}$ʽ. Īnigigä′ʽmegu wīʽā^{d}tcimoʽe′nᴀgwigi kīgä′nāwᴀgi wīʽiʽcawī′wᴀgwän^{ni}ʽ,” ä′ʽinā^{d}tc^{i}ʽ. “Mᴀ′nᴀ mᴀmīʽcī′ʽ aiyō′ʽmeguʽu wīʽke′gᴀpīw änwäwäʽā′ʽsoʽᴀn^{ni}ʽ. Äʽᴀ′pini^{d}tci wīʽtcī′tᴀpīw$^{\text{wᴀ}}$ʽ,” äʽi′^{d}tci kī′gänut$^{\text{ᴀ}}$ʽ. Ōn īnᴀ nīgā′nimᴀmīʽcī′ʽᴀ ʽīna′ʽmeguʽu äʽke′gᴀpi^{d}tc^{i}ʽ. Äʽwäpinägäni^{d}tc äʽcinā′gäni^{d}tc^{i}ʽ:

Wa la nwi ne gi se wa ᴀ la ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se wa ᴀ la ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se;
A yo ki de ko ki ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se.

Īnipiʽci′ negu′t ä′yōni^{d}tci nᴀ′gᴀmōn^{ni}ʽ. Īnigä′ʽ ip äʽwäpiwāwāgᴀʽᴀ′mini^{d}tc īni′n ᴀ′ʽcāʽᴀn^{ni}ʽ. Kīʽciwāwāgᴀʽᴀmini^{d}tcin äʽmenwipyāgini^{d}tc ī′niyäʽᴀ kīgänāwa′$^{\text{ʽi}}$ʽ. Īnipā′peʽe mᴀmīʽcī′ʽ äʽkeʽtciwāwā′gᴀʽᴀg^{ki}ʽ. Īnigä′ʽ ipi′megu iʽci′negu′ti nᴀ′gᴀmōn ä′yōwā^{d}tc^{i}ʽ, neguti′meguʽu. ʽŌ′nipi negu′ti nīmiwa′ʽigᴀn^{ni}ʽ. Ī′nipi nāwitepe′ʽkīnig äʽno′wīʽe^{d}tc īni′gi mämeʽcene′metcigi tcīnawämāwā^{d}tci$^{\text{ʽi}}$ʽ. ʽŌ′nip äʽpīti′gäwā^{d}tci kīʽcitᴀʽkāʽci′nowā^{d}tciʽ sāgi′^{d}tc^{i}ʽ. “Naʽi′, meʽcemegōnaʽi kīʽinᴀʽi′nᴀpipw äʽci′meguʽumenwᴀpī′wägwän ī′ni wīʽinᴀʽinᴀ′piyäg^{kwe}ʽ,” ä′ʽinā^{d}tc^{i}ʽ. “Wīgäʽsigu′^{d}tcā$^{\text{ʽi}}$ʽ. Mōʽtci′megu ā′gwi wīʽmᴀgeʽsäʽkwä′wā^{d}tcin^{ni}ʽ. Ī′n^{ni}ʽ,” ä′ʽinā^{d}tc^{i}ʽ. Āʽwāwīgätᴀ′piwā^{d}tc^{i}ʽ. Äʽci′meguʽumämenwᴀpiwā^{d}tcin ī′n äʽiʽcimenwᴀ′piwā^{d}tc^{i}ʽ. “Mᴀni′megu wīʽinᴀ′piyäg^{kwe}ʽ. Meʽtenō′ʽmegu kīʽce′ʽswᴀ kīʽcike^{d}tcīte ʽī′ni me′ʽcenʽ äʽcawī′wägwäni wīʽiʽca′wiyäg^{kwe}ʽ. Cewä′n ā′gwi wīʽnepaiyägwini nō′t$^{\text{ᴀ}}$ʽ,” ä′ʽine^{d}tc^{i}ʽ. “Nōtᴀgäʽ u′wīyäʽᴀ nepā′te ʽīni′megu wīʽᴀʽsāmegwāmeg^{ki}ʽ. Wīʽnepōʽi^{d}tci′meguʽu. Ī′ni wä′^{d}tci neʽckimenᴀgōw^{we}ʽ,” ä′ʽinā^{d}tc^{i}ʽ. ʽŌ′nip^{i}ʽ, “Mᴀ′ni näʽ kīʽcinᴀgᴀ′moyāge ʽī′ni wīʽmeʽsiwäwi′meguʽuwīʽse′niyᴀg^{kwe}ʽ,” ä′ʽinā^{d}tc^{i}ʽ. “Kīʽkegeneʽsipenᴀ′megu,” ä′ʽinā^{d}tc^{i}ʽ. “ʽAu′,” ä′ʽini^{d}tc^{i}ʽ. “Cewä′nᴀ peʽki′meguʽu kīʽwīgä^{d}tciʽsenyäp$^{\text{wᴀ}}$ʽ,” ä′ʽinā^{d}tc^{i}ʽ. Äʽnᴀgᴀmowā^{d}tc^{i}ʽ.

it, of doing this, so be it. And if we had thought, so be it, (of doing this), we would have contrived to speak, so be it, in a different way. Indeed, so be it, this, so be it, is (all) that we are able, so be it, to say to you, so be it. And, so be it, our grandfather, so be it, as to these, so be it, songs, so be it, we shall sing the songs blindly, so be it. And really we do not know, so be it, whether they are positively, so be it, gens festival songs. Yet we shall sing," he said to the people. "That is all," he said. "Surely whatever manitou knows me, whoever has come to fetch us will whoop below here. Verily as soon as he has whooped those whom (our foes) carried off will shout with joy at him," he said. "Well, that is how this ceremonial attendant will learn by observation. Whenever he hears our friends he will whoop. And indeed they, the captives, are they who will tell us confidently what we shall do," he said to them. "This ceremonial attendant shall sit here with the drum. He shall sit down where it lies," said the celebrant of the gens festival. And the leading ceremonial attendant sat with it there. He began to sing, and (this) is how he sang:

It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son;
Here in the sky, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son.[1]

That, it is said, was the single song they used. And then, it is said, the Sioux began to whoop. Whenever they whooped those captives shouted with joy. Then, it is said, the ceremonial attendant would whoop loudly. And, it is said, that was the only song they used, indeed one. And, it said, there was one dancing song. Then, it is said, at midnight, they whose relations had been captured were made to go out. And, it is said, they entered as soon as they had been cooled off by the breeze outside. "Now then, you may sit any way, you will sit in whatever way is comfortable," he said to them. "Verily you are to be careful. You must not even spit in large quantities. That is all," he said to them. They sat very carefully. Whenever they sat down comfortably they sat down comfortably. "This indeed is how you will sit. Only when the sun has come up you may do as you please. But you must not sleep before," they were told. "And if any one sleeps before he will oversleep. He indeed will die. That is why I forbid you," he said to them. Then, it is said, he said to them, "As soon as we have also sung this we shall then all eat. We must indeed hurry," he said to them. "Very well," they said. "But you must eat very carefully," he said to them. Then they sang.

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[1] See pp. 63, 149, and the corresponding Indian passages.

Kenā^{d}tci′megōn äʿnᴀgᴀ′mowā^{d}tc^{iʿ}:

Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se;
A yo ki de ko ki ne gi se;
Wa la ᴀ ne gi se;
Wa la nwi ne gi se wa la ᴀ ne gi se

Ī′nip äʿmeʿsōtäwi′meguʿā^{d}tcimoʿe′gowā^{d}tc īniʿi nāme′g äʿtᴀnwäʿtᴀmi′ni^{d}tciʿ ᴀ′ʿkuʿkōg^{kiʿ}, “Wâpᴀ′g aiyō′ʿmeguʿu nīʿu^{d}tcitō′ʿkīpen^{nᴀʿ}. Tcä′wīneʿki^{d}tcā′ʿmeguʿu nīʿnepāpen^{nᴀʿ},” ä′ʿini^{d}tc^{iʿ}. “Ī′ni wīʿiʿcikeʿkinō′ʿsoyäg^{kweʿ},” ä′ʿine^{d}tc^{iʿ}. “Kīʿtcāgiʿāpwᴀku′ʿmegu. Cewä′nᴀ kīʿnawᴀ^{d}tci′megunā′ʿcipen^{nᴀʿ}. Āgu′wīyäʿᴀ wīʿnäwu′nāgwini kī^{d}tcīʿckwe′ʿwāwᴀg^{kiʿ},” ä′ʿine^{d}tc^{iʿ}. ʿŌ′nip^{iʿ}, “Äʿkīʿci′megumämä^{d}tcigi′meguneno′ʿtawägwe māʿᴀ′gi kīʿkāne′nānᴀg^{kiʿ},” ä′ʿine^{d}tc^{iʿ}. “Äʿä′ʿe,” ä′ʿigu^{d}tc āne′t^{ᴀʿ}. Ō′nip^{iʿ}, “Ī′ni wiʿnīmiwᴀ′ʿᴀmān^{niʿ}. Kīʿnīmipwᴀ′^{d}tcā^{ʿiʿ},” ä′ʿinā^{d}tci meʿtoʿsäne′niwa^{ʿiʿ}. “Cewä′nᴀ kā′t u′wīyäʿᴀ wāwāgᴀ′ʿᴀgi^{d}tc^{eʿ},” äʿi′ʿciwä^{d}tc^{iʿ}. “ʿAu′,” ä′ʿine^{d}tc^{iʿ}. Äʿnīmī′wᴀʿᴀg^{kiʿ}.

Ni na ne gi se ke wi to se me ne ni na;
Ni na ne gi se ke wi to se me ne ni na;
Ni na ne gi se ke wi to se me ne ni na;
Me no ta na ni ke wi to se me ne ni na;
Wi ᴀ ya ni ke wi to se me me ne ni na;
Ni na ne gi se ke wi to se me ne ni na.

Äʿiʿcināgä^{d}tc^{iʿ}. Kīʿcinᴀgᴀmu^{d}tc īnᴀ nenīwᴀ ʿō′nip igi pämitepikīʿckāgwᴀ′pitcig^{kiʿ}, “Māʿᴀ′gi wī′n aiyō′ʿmeguʿu wīʿᴀpiʿᴀ′piwᴀg^{kiʿ}. Māʿᴀ′g ā′gwi wīʿmīweʿci′ʿwᴀgin^{niʿ},” ä′ʿinā^{d}tc^{iʿ}. “Naʿī′, ne′nītig^{keʿ}, nᴀnaʿīʿtāgō′meguʿu. Ketāʿkwᴀ′tōmwāw aiyō′ʿmeguʿu wīʿmāwᴀ^{d}tciwe′tōyäg^{kweʿ}. Aiyō′ʿi wīʿu^{d}tcimawinᴀnä′g^{kweʿ}. Cewä′nᴀ kīʿnawᴀ^{d}tcinānāpenᴀ kīʿkāne′nānᴀgi wīʿpwāwimeguʿukägō′ʿipeʿtciʿᴀg^{kweʿ}. Ī′ni wīʿu^{d}tcinānᴀg^{kweʿ},” ä′ʿine^{d}tc^{iʿ}.

Īnigäʿ ipi kī′gänōni māne′meguʿu äʿᴀʿckwᴀtᴀ′mowā^{d}tc^{iʿ}. “Mᴀnigä′ʿmeguʿu wīʿmī′^{d}tciwā^{d}tc äʿkwiʿiʿcipyänā′wägwän^{niʿ}. Aiyōʿkä′ʿ mᴀni kemᴀʿckutä′menāgi wīʿnepāwā^{d}tc^{iʿ}. Neʿkᴀnitepeʿkwi wīʿpemeʿkäwᴀg^{kiʿ}. Ōni kᴀtawiwâpᴀnige wīʿpegeʿcänig^{kiʿ}. Āgwi wīʿutetäpᴀtānigin^{niʿ}. Āgwi mōʿtci keʿtcinäʿe wīʿᴀʿkwâpᴀtānigin^{niʿ},” äʿi^{d}tc^{iʿ}.

Īnipi kīʿcetunämu^{d}tc^{iʿ}, “Naʿi′, meʿc̆enaʿinaʿi māmawinepäʿetīgu nōmᴀgäw iʿkwätig^{keʿ}. Māʿᴀgi wīnᴀ neniwᴀg īni′meguʿu wīʿiʿciʿᴀnemipyä^{d}tcipe′nowᴀgi ne′niwᴀg^{kiʿ}. Āgwigä′ʿi wīʿnätᴀmo′wā^{d}tcini wīgī′yāpyän^{niʿ},” äʿi′ʿciwä^{d}tc^{iʿ}. “Īni^{d}tcā′ʿ āmiʿtaʿi meʿce′naʿi nᴀtawinō′mᴀgäwinᴀgᴀ′ʿciyāg^{keʿ},” ä′ʿine^{d}tci meʿtoʿsäneniwᴀg^{kiʿ}. ʿŌ′nip äʿpe′nope′nowā^{d}tc īniyägᴀ äpiʿᴀpitcig^{kiʿ}. Īni′meguʿu äʿinᴀpiwā^{d}tc äʿme^{d}tcimäne′mowā^{d}tci wīʿmātᴀ′piwā^{d}tc^{iʿ}. Äʿwīʿcāwigä′ʿmeguʿuʿᴀgāwātᴀ′mowā^{d}tci ne′pi ke′gimeʿs^{iʿ}.

Indeed they now sang softly:

It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
It is daylight, my son; it is daylight, my son;
Here in the sky, my son;
It is daylight, my son;
It is daylight, my son; it is daylight, my son.[1a]

Then, it is said, they were all told by those shouting inside the drum, "To-morrow we shall wake up from here. Verily we shall sleep at the same time," they said. "You will learn that by observation," they were told. "You will truly kill them all. But you must come after us first. None of our foes will see you," they were told. Then, it is said, they were told, "you have certainly indeed heard our friends." "Yes," he was told by some. Then, it is said, he said to the people, "Now I am going to sing a dancing song. Verily you are to dance. But let no one whoop," he said. "Very well," he was told. He then sang a dancing song.

I walk with you, my son;
I walk with you, my son;
I walk with you, my son;
The foe from without, I walk with you;
Wherever you are going, I walk with you;
I walk with you, my son.

So he sang. After that man had sung, then, it is said, those who were sitting in a row were told, "These will continue to sit here. I shall not drive these away," he said to them. "Well, men, dress up indeed. You will gather and bring your weapons here. You will attack them from here. But we must wait and first go after our friends so that we will not accidentally injure them in any way. Now we shall go after them from here," they were told.

And, it is said, there was much of their feast offering which they did not eat. "Now this is what those will eat whenever you bring them in. And they will sleep here on our prairie. And when it is nearly daylight it will be smoky. Nothing will be seen distinctly. Nothing will be seen even if close by," he said.

Then, it is said, as soon as he had spoken, he said, "Well, now you are to put each other to sleep for a short time, women. As for these men, they will come right back. They will see no wickiups. So you had better leave us for a while," the people were told. Then, it is said, those who had remained seated went to their respective homes. They disliked to move from where they were sitting. All desired water very anxiously.

[1a] See p. 61 and the reference cited.

‛Ō′nipi ne′niwᴀg ä‛māwᴀᵈtcīwāᵈtcⁱ‛. "Na‛i′, ine′nītige kegimes‛i′megu‛u kī‛me‛tcinᴀme′‛ckäpenⁿᴬ‛. Cä‛ckiᵈtcā′‛i kī‛utā‛siyā′nipenⁿᴬ‛," ä′‛ineᵈtci neniwᴀgᵏⁱ‛. Ānetᴀpi‛ säge‛siwᴀgimegu‛u wī‛me‛tcinᴀme‛ckäwāᵈtcⁱ‛. Kegime‛si wīnᴀmegu‛u ä‛me‛tcinᴀme‛ckäwāᵈtcⁱ‛. Kᴀbōtw ä‛pege‛cänigᵏⁱ‛. Ä‛pōnimegu‛u‛utetäpātāninigᵏⁱ‛. "Mᴀ‛kwāᵈtci na‛i," ä′‛ināᵈtcⁱ‛. Ä‛mᴀ‛kwāᵈtci‛ᴀpi‛ᴀpiwāᵈtcⁱ‛. Ä‛pōnimegu‛u‛wīyä‛ᴀkägō‛ä‛i‛i‛ci‛ci‛i‛cikᴀnawiᵈtcⁱ‛. Mᴀ‛kwāᵈtci′megu‛u. Ä‛me‛sōtäwiyugä′‛megu‛āᵈtci‛āᵈtci′mo‛eᵈtci kutᴀgᴀgi me‛to‛säneniwᴀgᵏⁱ‛. "Mᴀ‛kwāᵈtci′megu‛u īn inᴀpigᵏᵘ‛," ä′‛ināᵈtc īnᴀ nenīwʷᴬ‛. ‛Ō′nip ä‛pwāwi′megu‛u‛u′wīyä‛a‛ikägō′‛megu‛u‛i‛cikᴀnawiniᵈtcⁱ‛. Ōnipi mᴀni′megu‛u ä‛cipā‛kᴀ′‛wānig ä‛māmō′‛ciniᵈtci näpāniᵈtci‛ⁱ‛. Tcäwīne‛ki′megu‛u ä‛näwāwāᵈtc ä‛kawâ′pitcigᵏⁱ‛.

‛Ō′nipi negu′ti nenī′w ä′‛penuᵈtc ītepⁱ‛. Kīmōᵈtcimegu‛u ä‛tō′‛kenāᵈtc ä‛pᴀpᴀ′‛ke‛cᴀgi‛ sōgi‛soniᵈtci‛ⁱ‛. Ä‛pᴀ‛sepᴀ‛se′gwīniᵈtcⁱ‛. Ä‛tcāgimegu‛u pyänāᵈtcⁱ‛. Kī′‛citcāgipyä′nāwāᵈtc ä‛wāwāgᴀ‛ᴀ′mawāwāᵈtcⁱ‛. Īnigä‛ ipi′megu‛u ä‛wäpene′tīwāᵈtc īni′gi ne′niwᴀgᵏⁱ‛. ‛Ō′nipi me‛cena′‛megu īni′‛ ä‛tcāgᴀtᴀ′‛wāwāᵈtcⁱ‛; ä‛pwāwimō‛tci′megunegu′ti‛ᴀ′‛ckwī‛eᵈtci ne′nōtäwʷᴬ‛. Ī′niyägᴀgä‛i kīgänāwᴀg ä‛tcāgi′megu‛upᴀgi‛sᴀpi′‛sowāᵈtcⁱ‛. Ōn īniyᴀ kī′gänōn ä‛ckwᴀtᴀ′moweᵈtc ä‛mī′ᵈtciwāᵈtcⁱ‛.

Īnigä′‛ip ī′niyägᴀ tcīnawä′māᵈtcig ä‛pᴀ‛sepᴀ‛se′gwīwāᵈtci kī‛kī‛cipīti′gäniᵈtc īni‛ āpikīgänāwi′niᵈtci‛ⁱ‛. Me‛cena‛me′gup ī′n ä‛tcāgᴀtᴀ′mowāᵈtci nᴀ′nōpe‛kᴀ kī′gänōnⁿⁱ‛. Kī‛cimī′ᵈtciwāᵈtc ä‛kī‛cā‛kī′‛cāguᵈtcimenwimenwipemāte′‛siwāᵈtcⁱ‛. Ī′nipⁱ‛, "Na‛i′, penopenugᵏᵘ‛," ä‛i′gowāᵈtc īni′ni kīgänoniᵈtcini yōwʷᵉ‛. Täpikī‛ckāgwᴀpi′niᵈtci‛ⁱ‛. Īni′p īnig ä‛wāwītä′māwāᵈtci tcīnawämā′wāᵈtci‛i yōwʷᵉ‛. Ä‛mī‛cātäne′mowāᵈtc īni′gi tcīnawä′mātcig āpikīgänāwi′niᵈtci‛ⁱ‛.

Ōnip ī′n ᴀᵈtcāmegu ä‛āᵈtci′mo‛eᵈtci nā′‛inā‛i wī‛kī′gänuᵈtcⁱ‛. "Īninā′‛megu‛u," ä′‛ināᵈtcⁱ‛. Īninā‛ī′winig ä‛kuᵈtcinā‛kᴀ′ᵈtci‛ā′ᵈtcimuᵈtcⁱ‛. Īniyäne′megu‛u ä‛āᵈtci′mo‛āᵈtci mämī‛cᴀmā′guᵈtcinⁿⁱ‛. Ä‛ᴀnō′‛kā‛kyäᵈtcⁱ‛. ‛Ō′nipi kī‛ci′pyāniᵈtc ä‛āᵈtci′mo‛āᵈtcⁱ‛, "Na‛ī′niyāpi nā‛kᴀ′ᵈtci wī‛kīwimᴀmī‛cī‛u′‛säyᴀni mämī‛cᴀma′wᴀᵈtcigi wī‛kīwi‛āᵈtci′mo‛ᴀᵈtcⁱ‛," ä′‛ināᵈtcⁱ‛. "‛Au′," ä‛ineᵈtci′megu‛u.

Ä′‛penuᵈtc ä‛kīwā′ᵈtcimuᵈtcⁱ‛. ‛Ō′nipi kegime‛si′megu‛u mämī‛cᴀma′wāᵈtci‛i kī‛ci′megu‛uke′gime‛sipyāniᵈtci negu′t ä‛pemipᴀ′‛segwīᵈtcⁱ‛. "Mᴀniku′‛ mᴀnᴀ wäᵈtci′megu‛u nᴀto′menᴀgᵏʷᵉ‛, wī‛kīgänō′‛iyᴀgᵏʷᵉ‛. Ī′ni mᴀnᴀ‛ᴀ wäᵈtci′megu‛u peminᴀto′menᴀgᵏʷᵉ‛. Īni mᴀ′n īnugi kemāwᴀ′ᵈtcīpenᴀ ‛īnugiᵈtcā′‛ⁱ‛ upyäni′megōni wī‛kᴀkᴀnōne′tīyᴀgᵏʷᵉ‛. Mᴀ′ni‛ cwā‛ci′gᴀ tᴀ′‛sōguni kī‛ke‛ka‛i′gäpenⁿᴬ‛," ä′‛ināᵈtcⁱ‛. "Upyäniᵈtcā′‛megu kī‛cī‛cᴀ‛cī‛cāpenⁿᴬ‛. Āgwi wī‛tᴀ‛-

Then, it is said, the men gathered. "Well, men, we are all to be naked. Verily we will only have our breech cloths," the men were told. Some, it is said, were afraid to be naked. Yet they were all naked. Soon it was smoky. Everything ceased to be plainly visible. "Now quiet," he said to them. They remained seated quietly. Every one ceased saying anything. (They sat) quietly. And all the other people were instructed. "Now sit quietly," that man said to them. Then, it is said, no one said a thing. Then, it is said, as soon as it cleared off a little, many lay asleep. Those who watched saw them in between.

Then, it is said, one man started over there. He secretly woke them up, and severed that which bound them. They all arose to their feet. He indeed brought them all back. As soon as he had brought all back they whooped at them. And then, it is said, those men began to fight each other. And, it is said, they went so far as to strike them down; not even a single Indian was spared. And those captives were all made free from their bonds. Then they ate the festival offering which was left over from eating.

And then, it is said, those who were related to them one by one rose to their feet as soon as those prisoners of war had entered. It is said that they indeed ate all of the festival offering which was bountiful. As soon as they had eaten they were in as excellent health as possible. Then, it is said, they were told by the one who formerly was celebrating the gens festival, "Well, go to your respective homes." Those who were seated in a row (were told this). Then, it is said, they accompanied those to whom they were related. They who were related to those who had been prisoners of war were proud.

Then, it is said, that one was just then told when he was to hold a gens festival. "At that very time," he said to him. When that time had come he again tried to tell him. He told the one who formerly had acted as his ceremonial attendant. He sent word for him to come. Then, it is said, as soon as he came, he told him, "Well, eventually you must walk around again as a ceremonial attendant, and you will go about telling those whom you serve as a ceremonial attendant," he said to him. "Very well," he was indeed told.

He departed and went about telling (his errand). Then, it is said, as soon as all had come for whom he served as a ceremonial attendant, one started to rise to his feet. "This truly is why this person summons us, that we celebrate a gens festival. That is why this one summoned us in order. Now we are gathered here to-day to slowly talk with each other. We shall now agree upon eight days," he said to them. "Verily we shall hunt slowly. We shall not be vexed in walking while

cimeʿckwimeʿckwigitäwuʿsäʿī′yᴀgwiniʿ cī′ʿcaiyᴀgᵏʷᵉʿ. Upyäni′meguʿu kīʿiʿca′wipenⁿᴬʿ," ä′ʿināᵈtcⁱʿ. "Neʿcwāʿcigᴀ′ᵈtcāʿi tᴀʿsōgu′nagᴀʿke meʿcemegō′naʿi wī′nⁿᴬʿ."

Kīʿcāᵈtci′moʿcāᵈtcⁱʿ, ä′ʿāmīᵈtcⁱʿ. Äʿmawiʿcīʿcäwuʿsäᵈtcⁱʿ. ʿŌ′nip äʿkᴀnōnä′weʿsiᵈtcⁱʿ. Äʿkᴀnō′neguᵈtci mane′towᴀnⁿⁱʿ, äʿci′täʿäᵈtcⁱʿ. Nᴀgᴀ′mōnᴀn äʿkeʿkᴀʿᴀ′mawuᵈtci wīʿᴀnemiʿiʿci′nāgäᵈtcⁱʿ. Äʿmīʿcātänemuᵈtci′meguʿu. Äʿkeʿkᴀʿᴀ′mawuᵈtci kīgänowiʿica′wiwenⁿⁱʿ. "Ā′gwigä′ʿ ᴀʿce′meguʿu nᴀnō′ʿckwe mᴀ′niʿi wīʿᴀnemiʿciʿtcigä′yᴀninⁿⁱʿ," ä′ʿineᵈtcⁱʿ.

Ō′nipi na′ʿinaʿi keʿka′ʿigäᵈtci pyäᵈtci′ʿsānig äʿkīʿcāguᵈtcimānätenigi menā′ʿckunōnⁿⁱʿ. Āᵈtcipᴀnᴀgiᵈtc äʿciʿci′genigᵏⁱʿ. ʿŌ′n īniyᴀ′megu äʿnīgānimᴀmī′ʿcīʿiᵈtci mämīʿcᴀ′māgātᴬʿ. Äʿkīʿcāguᵈtci′meguʿumeʿciwā′gwᴀtäg āᵈtcipᴀnᴀgiᵈtc iʿci′nāgwᴀtwi menā′ʿckunōnⁿⁱʿ. "Cīʿiwī′," äʿcitä′ʿäwāᵈtcⁱʿ.

ʿŌ′nipi wâ′pᴀnig īniyᴀpⁱʿ, "Wīʿkuᵈtcitō′ʿkīmᴀᵈtci mämīʿcᴀmawᴀtcigᵏⁱʿ," ä′ʿineᵈtcⁱʿ. Äʿkwāgōʿkwāgō′ʿōtᴀgᵏⁱʿ. Māmaiyᴀ′meguʿu äʿtō′ʿkīmāᵈtcⁱʿ. Īni′meguʿu äʿᴀnemiʿciʿītepiʿāniᵈtci wīʿtᴀʿcikīgä′noweᵈtcⁱʿ. ʿŌ′nipi kegeni′meguʿu äʿkīʿcimāwᴀ′ᵈtcīniᵈtci wīʿkīgäno′niᵈtciʿⁱʿ. Äʿkīʿcigäʿmegumᴀ′nikᴀta′wipōtā′ʿkwäweᵈtci kägōʿi kī′gänōnⁿⁱʿ.

Ī′niʿi wītāgwᴀpi′māᵈtciʿ äʿāᵈtci′moʿāᵈtcⁱʿ, "Naʿi′, īnu′gi mᴀ′ni wīʿinaʿināᵈtcimoʿe′nᴀgōwʷᵉʿ. Peʿki′meguʿu kīʿwīgäᵈtci′meguʿukeʿkinowi′ʿtawipʷᴬʿ. Tā′ni mᴀ′ni wīʿiʿca′wiyägwe kīʿcinepō′ʿiyānⁿⁱʿ. Āgwigä′ʿi mᴀ′ni nī′nᴀ wīʿᴀnemi′meguʿuwīᵈtcimeʿtoʿsänenitᴀ′māninⁿⁱʿ. Kᴀbō′twe näʿnī′nᴀ nī′ʿᴀʿcenⁿᵘʿ. Īni′meguʿu wīʿiʿca′wiyᴀgwe tᴀ′ʿswi mᴀ′ni kīʿcikīʿci′giyᴀgᵏʷᵉʿ," ä′ʿināᵈtcⁱʿ. "Īniᵈtcā′ʿ wīʿuᵈtci′meguʿu ′wīʿcigikeʿki′nōʿsugᵏᵘʿ,′ ī′ni wä′ᵈtcine′nᴀgōwʷᵉʿ. Māʿᴀnⁿⁱʿ nāʿkᴀ′ᵈtci nᴀgᴀmōnᴀnⁿⁱʿ, īni′meguʿu āmiʿcawī′ʿiyägᵏʷᵉʿ. Wīʿcigi′meguʿukeʿkinōʿsoʿkägoʿᴬʿ. Īni wīʿiʿcimenwa′wiyägweʿiʿcawī′ʿiyägᵏʷᵉʿ," ä′ʿināᵈtcⁱʿ.

"Kātᴀgäʿi päwäne′moweni neneʿkänetᴀgägᵏᵘʿ. Kīʿkīʿkīʿkitäʿäpwᴀ′megu wīʿkeʿkäne′tᴀmägwe mᴀ′ni wī′nⁿᴬʿ. Päwäne′moyägwe ʿīniku′ʿmegu′u wīʿinäʿinänemegwiyägᵏʷᵉʿ. Āgwigä′ʿi wīʿwāwᴀnänemegwiyägwin äʿcitäʿäwägwänⁿⁱʿ. Ī′ni wä′ᵈtc īnu′g āᵈtcimoʿe′nᴀgōwe ʿīnu′gᵏⁱʿ. Nāʿkᴀ′ᵈtci mᴀ′ni iʿca′wiwen ī′n āmiʿcikeʿkinōʿsō′ʿiyägᵏʷᵉʿ. Īyā′ʿ mᴀnᴀ′ʿkᴀ kᴀbō′twe kīʿcineʿcipemā̆′ʿtōyägw āgwi′meguʿu kägōʿi wīʿiʿciwāwᴀniwäʿsī′yägwinⁿⁱʿ. Aiyäniwe′meguʿu mᴀniʿi kīʿi′ʿcawipʷᴬʿ. Āgwiᵈtcā′ʿmegu kägō′ʿi wīʿiʿcikīwāᵈtcinawäʿägwini meʿtoʿsä′nenīwʷᴬʿ. Mᴀ′ni wī′nᴀ pwāwi′meguʿukägō′ʿikeʿkänetᴀmō′ʿiyägwe ʿīnī′yätuge wīʿᴀnō′ʿkānägwe käʿkänetᴀmowänemäʿīwägwänⁿᴬʿ. Pwāwinaʿinaʿikägoʿikeʿkä′netᴀge ʿāmiʿcawī′wägwän īnaʿⁱʿ? Ī′niniʿ sä′nᴀgᴀʿk äne′nᴀgōwʷᵉʿ. Ī′ni wä′ᵈtc aiyīgwāmīme′nᴀgōwʷᵉʿ, ′penᴀ ʿīnu′gi kīʿpeʿse′tawipʷᴬʿ,′ ī′ni wä′ᵈtc ine′nᴀgōwʷᵉʿ, ′māʿᴀ′ni wīʿaiyōʿiyānini

we hunt. We shall do it slowly," he said to them. "At any rate it will be eight days."

As soon as he told them, he moved. He went walking about hunting. Then, it is said, he was spoken to. He was addressed by a manitou, so he thought. He was told how he should continue to sing the songs. He was indeed proud. He was told how to perform the gens festival. "And you are not merely to continue to do this blindly," he was told.

Then, it is said, when the time came which he had set there was abundant meat. It was of every sort and description. And the one who had acted as his ceremonial attendant before was the head ceremonial attendant. There was indeed an enormous pile of meat and it appeared to be of all sorts. "Good gracious," they thought.

Then, it is said, the next day that same person, it is said, was told, "You must try to wake up those whom you serve as a ceremonial attendant by calling them." He shouted out at the top of his voice. He woke them up very early with his calls. Then indeed they continued to go thither so that the gens festival would be held. Then, it is said, those who were to celebrate the gens festival had gathered in a hurry. Indeed every offering had nearly been boiled.

He instructed those with whom he sat in a cluster (i. e., members of the same ceremonial organization as himself). "Well, I am now going to give you full instructions. You must observe very carefully what I do. For you will do this as soon as I die. And I shall not continue to live with this. Soon I shall disappear. Indeed that will happen to as many of us as are full grown," he said to them. "That verily is why I say to you, 'learn firmly by observation.' And as regards these songs, you should contrive to do the same. You might learn them firmly by listening. If you do that you will do well," he said to them.

"And do not think of being discouraged. You must think of learning this in spite of it. If you are discouraged it indeed will think of you. And it will not fail to know what you think. That is why I instruct you to-day. Moreover, you should learn this ceremony by observation. At yonder distant time when you soon have begun to manage your affairs yourselves, you will not be handicapped in any way. You will go on and do the same things as now. You shall not indeed make the people feel lonely in their hearts. Now this, if you do not know anything about it, then, it seems, you will employ whoever knows it. If he does not know it what will you then do? I tell you that which is difficult. That is why I urge you to do your best, saying, 'you will please listen to me to-day,' it is why I say to you, 'listen to these gens festival songs which I shall use.' That is all,

kekīgänowinᴀgᴀmōʿenānan$^{\text{niʿ}}$.’ Ī′ni, inenitigē,” ä′ʿinā$^{\text{d}}$tc$^{\text{iʿ}}$. Ī′nip äʿpeminīʿsi′saʿu$^{\text{d}}$tc ᴀ′ʿckutäg äʿmawipᴀ′ginā$^{\text{d}}$tc ᴀʿsä′māwᴀn$^{\text{niʿ}}$.

Mᴀ′nip ä′$^{\text{d}}$tc$^{\text{iʿ}}$, “Nemeʿcōmeʿsenāt$^{\text{eʿ}}$, wī′nᴀ nō′$^{\text{d}}$tc$^{\text{iʿ}}$, aiyō′ʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, kepᴀgi′tᴀmōn$^{\text{neʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, netᴀʿsä′mānān äʿtᴀneʿcäwä′ʿcinᴀn$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Keʿkyäweni$^{\text{d}}$tcāʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wīʿinäne′miyāg$^{\text{keʿ}}$. Aiyᴀni′gäʿmäʿ äʿnᴀtotᴀ′ʿsenān$^{\text{niʿ}}$,” ä′ʿinā$^{\text{d}}$tc$^{\text{iʿ}}$. “Kīnᴀ$^{\text{d}}$tcāʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, ī′n äne′ʿgeʿe kī$^{\text{d}}$tcimanetowᴀg$^{\text{kiʿ}}$. Īni$^{\text{d}}$tcāʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wīʿinā$^{\text{d}}$tcimwiʿta′wiyāg$^{\text{keʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$.

“Mᴀnᴀʿkᴀ$^{\text{d}}$tcā′ʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wä$^{\text{d}}$tciwätāpᴀnig$^{\text{kiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äpit$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, ma′netōw$^{\text{wᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mämātomᴀgetᴀ ‘WâpeʿckiWâpᴀnōwᴀ’ änäwe′niwit$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Māʿᴀ′ni neneʿsämā′nānᴀni nīgānimeʿckine$^{\text{d}}$tcäʿtawᴀgetᴀ äʿᴀʿsipōneʿkä′ʿcināg$^{\text{keʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, negu′t$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mīʿsō′n änegiʿku′ʿckᴀmāg$^{\text{keʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Īni$^{\text{d}}$tcā′ʿmegu wīʿinänemī′yᴀme$^{\text{d}}$tc$^{\text{iʿ}}$. Ī′n äʿwīʿcā′mᴀge$^{\text{d}}$tci kīʿkīʿki täyäʿtᴀgwi kemeʿcōmeʿse′nānᴀg$^{\text{kiʿ}}$.

“ʿŌ′ni mᴀnᴀ′ʿk$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wä′$^{\text{d}}$tci, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nāwᴀ′ʿkwänig$^{\text{kiʿ}}$, äpi′t$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nīgāni KīʿckōʿiWâpᴀnōwᴀ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Ī′ni wī′nᴀ nä′ʿ ä′ʿcimi$^{\text{d}}$tci KīʿckōʿiWâpᴀnōwᴀ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, ‘keketeminōn$^{\text{neʿ}}$.’ Äʿiʿci′$^{\text{d}}$tc$^{\text{iʿ}}$. Äʿcimi$^{\text{d}}$tci$^{\text{d}}$tcāʿi nāʿināʿi känōʿci′$^{\text{d}}$tc ī′ni peʿki′meguʿu näneʿkänetᴀmawägwe. Wīʿinäne′menᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Īnigäʿ mᴀ′n$^{\text{nᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, Aʿckutä′näʿsīwᴀ wīʿiʿcigäʿwīnᴀwī′ʿcāmā$^{\text{d}}$tc$^{\text{iʿ}}$. Wīʿiʿci′meguʿuwī$^{\text{d}}$tcitäʿᴀmenᴀgwe kemeʿcōme′ʿsenān Aʿckutä′näʿsīw$^{\text{wᴀʿ}}$. Ī′ni wīʿiʿcimā$^{\text{d}}$tci KīʿckōʿiWâpᴀ′nowᴀn ᴀ′ʿpemeg äpi′ni$^{\text{d}}$tcin$^{\text{niʿ}}$.

“ʿŌ′ni nāʿkᴀ′$^{\text{d}}$tci mᴀnᴀ′ʿk$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äpi′t$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wä$^{\text{d}}$tcipᴀgiʿci′monig AʿckipᴀgiWâ′pᴀnōwᴀ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Īni$^{\text{d}}$tcā′ʿmegu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, änᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. ʿŌ′ wīʿwīʿcigi, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, meʿtoʿsänenī′wiyᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, negu′t$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mīʿsō′n$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿnegiʿku′ʿckᴀmᴀgwe ʿī′ni wīʿinänetᴀ′mōnᴀgwe wīʿcāmᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Nāʿkᴀ′$^{\text{d}}$tc ᴀpe′noʿaʿi wīʿiʿcimenwikīʿcigini$^{\text{d}}$tc ī′n$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äyī′gi nāʿkᴀ′$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, iʿkwäwa$^{\text{ʿiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wīʿiʿci, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, menwimeʿtoʿsänenī′wini$^{\text{d}}$tc$^{\text{iʿ}}$. Ī′n$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿci, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wīʿcigikᴀ′nōnᴀgwe wīʿinänetᴀ′mōnᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, keneʿsämānānᴀn$^{\text{niʿ}}$.

“Ō′n$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wä′$^{\text{d}}$tci keʿsiyāwᴀnᴀʿkwᴀ′tenig$^{\text{kiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äpi′t$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, TōʿkāniWâpᴀnōwᴀ. Īni′megu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äyī′g äʿciwī′ʿcāmᴀgwe ʿīte′p äʿcimeʿckine$^{\text{d}}$tcä′ʿtawᴀg$^{\text{kweʿ}}$. Nāʿkᴀ$^{\text{d}}$tci mᴀniʿi kekīʿcetä′menān$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, ī′ni wīʿinänetᴀmōnᴀg$^{\text{kweʿ}}$, äʿnīgānenᴀ′mawᴀgwe ke′tᴀʿsān āʿkwänetᴀmowā$^{\text{d}}$tc$^{\text{iʿ}}$. ʿŌ′nā′ʿk$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wī′nᴀ nō′$^{\text{d}}$tc$^{\text{iʿ}}$, īn äʿcitᴀ′gwimᴀg$^{\text{kweʿ}}$, wī′nᴀ nō′$^{\text{d}}$tc$^{\text{iʿ}}$.

“Keʿcäma′netōwᴀ, wī′nᴀ nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿāteʿcimᴀg$^{\text{kweʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Na′ʿegᴀʿce meʿtoʿsänenī′wiweni wīʿiʿci′meguʿumenwimeʿtoʿsänenī′wiyᴀg$^{\text{kweʿ}}$. Ī′n äʿcikᴀ′nōnᴀgwe wī′nᴀ Keʿcäma′netōwᴀ wīnᴀ māwᴀ′$^{\text{d}}$tci ᴀʿpemegi′meguʿu äwi′t$^{\text{ᴀʿ}}$. Ape′noʿᴀn$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mᴀʿkwā′$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, wīʿiʿcimenwimeʿtoʿsänenī′wini$^{\text{d}}$tc ī′ni, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿci, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mᴀmā′tomᴀg$^{\text{kweʿ}}$, wī′nᴀ nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Nā′ʿk$^{\text{ᴀʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, iʿkwäwᴀn$^{\text{niʿ}}$, nō′tc$^{\text{iʿ}}$, nīgāni, nō$^{\text{d}}$tc$^{\text{iʿ}}$, täpānā$^{\text{d}}$tcin$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, īnin$^{\text{niʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mᴀʿkwā′$^{\text{d}}$tci men," he said to them. Then, it is said, he started to jump down and he went to cast tobacco in the fire.

This, it is said, is what he said, "Our grandfather, so be it, I cast for you, so be it, our tobacco here, so be it, where you lie blazing, so be it. Verily you will bless us with old age, so be it. Verily a little further ahead is what I ask of you," he said to him. "Verily that is what you were told by your fellow manitous. Verily you must tell them, so be it, that, so be it, for us.

"Verily the manitou, so be it, who sits, so be it, yonder, so be it, in the east, so be it, the one who is called 'the White Wâpᴀnōwᴀ,' so be it, is he whom we worship. He is the one to whom we first extend this our tobacco as we lie with our hands close together, so be it, we who belong, so be it, to this single, so be it, gens, so be it. Verily he must bless us that way. That is what we nevertheless (also) implore our grandfathers collectively.

"And the leading Kīʻckō Wâpᴀnōwᴀ, so be it, who sits, so be it, yonder, so be it, in the south, so be it. That indeed is what the Kīʻckō Wâpᴀnōwᴀ, so be it, said to me, 'I bless you.' That is what he said to me. Verily the time when he spoke to me is indeed what you must think about. He will bless us, so be it. And that is what this, so be it, Spirit of Fire, shall implore him (to do). That is how our grandfather the Spirit of Fire will cooperate with our hearts. That is what he must tell the Kīʻckō Wâpᴀnōwᴀ who sits above.

"And again, as regards the Green Wâpᴀnōwᴀ, so be it, who sits, so be it, yonder, so be it, in the west. That indeed verily is what we say to him. Oh, let us live, so be it, so be it, strongly, so be it, who belong to this one, so be it, gens, so be it; that he bless us that way is what we implore him, so be it. Moreover, may the children thus be fully grown in good health, so be it, and also, so be it, may the women, so be it, in this way live in good health. That, so be it, is how we firmly ask him, so be it, to bless us, so be it, because of our tobacco.

"Then, so be it, as regards the Tōʻkān Wâpᴀnōwᴀ, who sits, so be it, whence come the cool clouds (i. e., north). We also implore him in the same way, so be it, as we extend our opened hands to him. Moreover, he will bless us that way because of this cooked food and corn dumpling which (the manitous) prize highly and which we extend to them first. Oh, moreover, so be it, so be it, that is how we mention him collectively with the rest, so be it.

"We mention, so be it, the Gentle Manitou, so be it, separately. We shall thus indeed live quietly and well. That is what we ask of the Gentle Manitou who dwells indeed especially on high. That the children, so be it, will thus quietly, so be it, live in health, so be it, is what we beseech him, so be it. And, so be it, that he quietly bless, so be it, the women, so be it, of whom he is especially, so be it, fond, is what we ask of him, so be it. May he so bless them that in this way,

wīʿnä'nemā^{d}tc^{iʿ}, nō'^{d}tc^{iʿ}, äʿci, nō'^{d}tc^{iʿ} nᴀtotᴀma'wᴀge^{d}tc^{iʿ}, nō'^{d}tc^{iʿ}. Wīʿiʿci, nō'^{d}tc^{iʿ}, ᴀ'ʿpenä^{d}tci mämenwitōʿkīni^{d}tci ᴀpe'noʿᴀni ʿō'n i'ʿkwäwᴀn īni^{d}tcā'ʿmeguʿu wīʿinä'nemā^{d}tc^{iʿ}. Pe'ʿk^{iʿ}, nō'^{d}tc^{iʿ}, wīʿinā^{d}tci'moʿᴀ^{d}tc^{iʿ}, nō'^{d}tc^{iʿ}, nemeʿcōme'ʿsenāt^{eʿ}, nō'^{d}tc^{iʿ}, Aʿckutä'näʿsīw^{weʿ}, nō'^{d}tc^{iʿ}. Ī'ni, wīnᴀ mᴀ'ni, nō'^{d}tc^{iʿ}, änᴀ'g^{kweʿ}, nō'^{d}tc^{iʿ}, Keʿcäma'netōw^{wᴀʿ}, nō'^{d}tc^{iʿ}.

"Wīnwāwᴀ^{d}tcā'ʿ, nō'^{d}tc^{iʿ}, nāʿkᴀ'^{d}tc^{iʿ}, nō'^{d}tc^{iʿ}, Wâpᴀnowᴀg^{kiʿ}, ke'ʿkyäwen^{niʿ}, nō'^{d}tc^{iʿ}, äʿci, nō'^{d}tc^{iʿ}, nᴀtotāʿsᴀg^{kweʿ}, mōʿtci'megu, nō'^{d}tc^{iʿ}, nᴀna'wi kīwiʿātᴀʿ cīgwᴀtᴀg^{kiʿ}. Ī'n aiyᴀni'gämäʿi wīʿiʿcinᴀto'tāʿsᴀgwe me'ʿsōtäwi wīʿinäne'menᴀg^{kweʿ}. Ī'n äʿciwīʿcāmᴀgwe wīʿiʿcināpāʿkuʿkōnᴀg^{kweʿ}." ʿŌ'n^{niʿ}, "Ai'yāʿkowi wī'n äʿu^{d}tciʿsetōnᴀgwe wīʿnāpāʿkuʿkōnᴀg^{kweʿ}. Īn^{niʿ}, wī'nᴀ nō'^{d}tc^{iʿ}, me^{d}tcai'yāʿkwi^{d}tc^{iʿ}, aiyᴀni'gämäʿi nᴀto'tāʿsᴀgwe wīʿnāpāʿku'ʿkōnᴀg^{kweʿ}. Ī'ni wīʿinäne'miyāg^{keʿ}, nemeʿcōmeʿsenāt^{eʿ}, ī'n ä'ʿinᴀg^{kweʿ}. ʿŌ'ni mᴀ'n ᴀ'ʿki kīʿce'gwi nā'ʿk äʿkwineʿciwᴀnātänetᴀ'mugwän ī'n aiyᴀni'gämäʿ äʿcinᴀto'tāʿsᴀg^{kweʿ}, wīʿᴀnemiʿᴀʿkwiwīʿcigänetāgwᴀʿki mᴀ'ni wī'nᴀ manetōwᴀ mī'nenᴀgwe mᴀ'ni mīʿcā'mi. Īninaʿi yō ʿwänᴀ keʿkᴀʿᴀ'mowā^{d}tci wīʿmawikīwᴀgwᴀ'tänīw^{wiʿ}. 'Mᴀ'ni, nō'^{d}tc^{iʿ}, änänemenāg^{keʿ}, nō'^{d}tc^{iʿ},' ä'ʿciwā^{d}tc^{iʿ}, nō'^{d}tc^{iʿ}. Īni^{d}tcāʿ, nō'^{d}tc^{iʿ}, änā^{d}tci'moʿᴀg^{kweʿ}, nō'^{d}tc^{iʿ}, wī'nᴀ mᴀ'nᴀʿᴀ kemeʿcōme'ʿsenān^{nᴀʿ}." Ī'n ä'ʿinā^{d}tci wī'^{d}tcikīgänomā^{d}tci^{ʿiʿ}.

Äʿpwāwi'meguʿuʿuteʿtci'ʿtōwā^{d}tci ne'niwᴀg^{kiʿ}. Ī'nip^{iʿ}, "Mᴀ'ni na'ʿina äʿkwinepōʿiwānä'ni nāʿkᴀ'^{d}tc ī'n ᴀ'ʿpenä^{d}tci wīʿtcīpetcīpekuʿkwäyäg^{kweʿ}. Aʿpenä^{d}tci'meguʿu; ī'ni wīʿᴀnemiʿinᴀnō'ʿkyäyäg^{kweʿ}," ä'ʿinā^{d}tc^{iʿ}. ʿŌ'n^{niʿ}, "Nāʿkᴀ'^{d}tci māʿᴀ'ni nᴀgᴀ'mōnᴀn^{niʿ}: äʿcinegwä'ʿsāwā^{d}tcigäʿmegu kīwiʿsā'ʿitcig ī'ni wiʿinā'ʿkäyägwe māʿᴀ'niʿ cīʿcī'gwᴀnᴀn^{niʿ}. Mᴀ'nᴀ nāʿkᴀ'^{d}tci wīʿᴀnwäwäʿwägw änwäwä'ʿāʿsō^{ʿᴀʿ}: mᴀʿkwā^{d}tci'megu mäʿtoʿsänenī'wigwänᴀ ʿī'nānānᴀ wīʿᴀnwäwäʿwāt^{ᴀʿ}," äʿi'^{d}tc^{iʿ}. "Īnina'ʿkuʿ äʿpemi'meguʿutᴀnāto'tātägi meʿtoʿsänenī'wiweni wī'nᴀ manetōw^{wᴀʿ}. Īniku'ʿmeguʿu wīʿpemiʿute'nᴀmᴀni wīʿu^{d}tciʿᴀnemipemāteʿsinu'tᴀmᴀn^{niʿ}. Īni^{d}tcāʿi wä'^{d}tci meʿcena'ʿkäʿ nīnᴀ ʿī'n ine'nᴀgōw^{weʿ}. Īni^{d}tcāʿ mägwä'ʿ äʿkīʿcī'yätugenīnaweʿta'wiyäg^{kweʿ}: māʿᴀ'niʿ cīʿcī'gwᴀnᴀn ā'gw äʿnaʿināʿkä^{d}tci kākī'gänut ā'gwi wīʿināʿkäyᴀgwin^{niʿ}. Mᴀʿkwā^{d}tci'megu kīʿā^{d}tcimo'ʿetīp^{wᴀʿ}," ä'ʿinā^{d}tc^{iʿ}. ʿŌ'nip^{iʿ}, "Negu'ti keʿtenᴀ'meguʿu ine'nītig^{keʿ}. Kewīgä^{d}tcimeguʿumämä^{d}tcigā^{d}tcimo'ʿenep^{wᴀʿ}. Ā'gwi kägō'ʿmeguʿu iʿcikyātᴀmōnᴀgōw^{weʿ}. Īni^{d}tcā'ʿ mᴀni wīʿnᴀtawi'meguʿuwäpināgäyᴀg^{kweʿ}," ä'ʿinā^{d}tc^{iʿ}.

Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Ma ma ya ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Ma ma ya ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki.

so be it, the children and women always wake up in good health. You must tell him that, so be it, forcefully, so be it, our grandfather, Spirit of Fire, so be it. That, so be it, is what we now, so be it, say, so be it, to the Gentle Manitou, so be it.

"What we verily ask from them, so be it, also, so be it, the WâpANowAgi, is old age, so be it, even, so be it, that which is left over by one who went on (in this life) for naught. We shall ask that he bless us (to take us) all a little further. That is how we implore him to replace our kettle." And then (he said), "They have placed last for us that they replace our kettle. That, so be it, is what we ask of them, that they replace our kettle a little further, to the very top. That is what you must think of us, our grandfather, what we say to them. Now we ask that this sacred pack which the manitou gave us shall continue to be thought firm a little beyond whenever he thinks of destroying this earth and sky. May it lie about at whatever time they select. 'This, so be it, is what we think of you, so be it,' is what they said to me, so be it. That verily, so be it, is what I say, so be it, to this, our grandfather." That is what he said to those giving the gens festival with him.

The men did not remember (the speech). Then, it is said, he said to them, "At whatever time I die then you shall always hold ghost feasts. You will always continue to do that." And (he said), "Moreover, as regards these songs: As those who fly about (i. e., birds) shake their wings when flying, so you must shake these gourds (i. e., rattles). Moreover, as regards this drum which we shall beat: whoever lives quietly is the one who is to beat it," he said. "Indeed that is where life is said to be according to the manitou. That verily is whence you will receive that with which you will continue to live. That is why I have gone so far as to tell you it. Therefore perhaps you have listened attentively to me: we are not to shake these gourds (i. e., rattles) as (any other) who celebrates gens festivals with solemnity. You shall tell each other quietly," he said to them. And, it is said, he said to them, "Truly one thing indeed, men. I have told you with care and certainty. I have not concealed anything from you. Therefore we now should proceed to begin to sing," he said to them.

Ghost, I tell you to-day;
Ghost, I tell you to-day;
Early, I tell you to-day;
Ghost, I tell you to-day;
Ghost, I tell you to-day;
Early, I tell you to-day;
Ghost, I tell you to-day.[1b]

[1b] The meaning is when the one blessed is in war his enemy can not detect him as he will be in the form of a ghost. See p. 3 and the references given.

Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
Me ma ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat five times.)

Ma ni ni ya wi me dko na A ma wi no o;
(Repeat three times.)
A ne mo te sa me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o;
Ma ni ni ya wi me dko na A ma wi no o.

Wi i ne wi ya ne;
(Repeat 11 times.)
Wi i ne wi ya ne wi i.

ʿŌ′n äʿkīʿcinā′gäwā^{d}tc^{i}ʿ.

"ʿŌ′ni wīʿnīmiyAg^{kwe}ʿ," ä′ʿine^{d}tc i′ʿkwäwAg^{ki}ʿ.

Ne nye ma wa wa;
(Repeat four times.)
Yo me no ta i gi se;
Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O A ye i i i i i i;
A gi ni ka lo no we ya ni ni;
(Repeat three times.)

Ma ni ye yo wi A ko ta wi no;
(Repeat four times.)
A ne mo te sa wi A ko ta wi no;
Ma ni ye yo wi A ko ta wi no;
(Repeat once.)
O A ye i i i i i.

Ke ka ya i A ne mi le di A o ne le mi ni wi to se ta mo i;
(Repeat three times.)
O A ye i i i i i i.

Äʿkīʿcinī′miwā^{d}tc^{i}ʿ.

"MAni′meguʿu A′ʿpenä^{d}tci wīʿinaʿino′wäyAg^{ke}ʿ, 'A ye i i i i i i.' Īni′meguʿu wīʿino′wäyAgw A′ʿpenä^{d}tc^{i}ʿ," ä′ʿinā^{d}tci wī^{d}tcināgä′mā^{d}tciʿ^{i}ʿ. "Īni′meguʿu āmiʿci′meguʿu wīʿcigī′meguʿukeʿkinō′ʿsoyäg^{kwe}ʿ,"

He will worship you;
He will worship you;
He will worship you;
One who is greatly in need will worship you;
He will worship you;
(Repeat five times).[2]

You must paint this body of mine red;
(Repeat three times)
You must paint the dog red;
You must paint this body of mine red;
You must paint this body of mine red.[3]

You will see me;
(Repeat eleven times.)
You will see me, wi i.[4]

They then had sung.

"Now we shall dance," the women were told.

I call out for those four;
(Repeat four times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.)[5]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat three times.)[6]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat once);
Oh, already.[7]

Finally I shall walk along with the lynx's water;
(Repeat three times.)
Oh, already.[8]

They had danced.

"This indeed is what we shall always say, 'Already.' That indeed is what we shall always say," he said to those with whom he was singing. "You should contrive to learn that firmly by observation,"

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[2] Those of the war party who are wounded and are sick will become well if they pray to the one blessed. Such is the significance of the song. See pp. 81, 89, 101.

[3] The esoteric meaning is the poeple who give the gens festival paint their faces and bodies red; and they paint the little dogs red. See pp. 81, 89, 101.

[4] The meaning is no one could see the hero in war time. See pp. 81, 89, 101.

[5] The one blessed never strikes any one; he only makes motions with his war club toward his enemy or the enemy's village, thus slaying them. See pp. 81, 89, 103 (and 155 partially; see the Indian text).

[6] After he has slain all his foes no one can say anything. He says to his slain foes, "You can not live any longer." See pp. 83, 89, 103, 157.

[7] A little dog is painted red to be hung on a tree as an offering to the manitou who conferred the blessing. See pp. 83, 91, 103 (and 159, 161 approximately).

[8] The one blessed says, "If you go with me, the enemy will all flee, so go with me." See pp. 83, 91, 103, 159.

ä′ᶜinā^{d}tc^{i}ᶜ. “Tᴀgwᴀᶜā′ni wīᶜsīgaᶜi′gäyäg^{kwe}ᶜ,” ä′ᶜinā^{d}tci mᴀmī′ᶜcīᶜaᶜ^{i}ᶜ. “ᶜAu′,” ä′ᶜini^{d}tc^{i}ᶜ, äᶜsīgaᶜi′gäni^{d}tc^{i}ᶜ. “Naᶜi′ mämīᶜcᴀ′mōnāg^{ke}ᶜ, īniyāpi′ māᶜᴀg äᶜtcāgi′meguᶜukīᶜciᶜsīgaᶜiga′wᴀge^{d}tc^{i}ᶜ,” äᶜi′nāwā^{d}tci mämīᶜcᴀmawāwā^{d}tcin^{ni}ᶜ. “ᶜAu′,” äᶜi′ᶜciwä^{d}tc īnᴀ nenī′wᴀ kī′gänut^{ᴀ}ᶜ. ᶜŌ′n äᶜwäpikᴀ′nakᴀ′nawi^{d}tc^{i}ᶜ.

“Naᶜē, īni^{d}tcāᶜ äᶜcinīgānenᴀmawᴀge^{d}tci mᴀni′ᶜi tᴀ′gwᴀᶜān^{ni}ᶜ. Wīnwā′wᴀ kᴀna′wiwᴀgi mᴀniᶜi wīᶜāᶜkwänetᴀ′mowā^{d}tci tᴀ′gwᴀᶜān^{ni}ᶜ. Kīᶜcu′tᴀmōg^{ki}ᶜ. Īni^{d}tcā′ᶜ, nō′^{d}tc^{i}ᶜ, wä′^{d}tci nīgānenᴀma′wᴀge^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ. Mᴀnᴀᶜkᴀ^{d}tcā′ᶜmegu, nō′^{d}tc^{i}ᶜ, äᶜkeᶜkyäwenī′wenig ī′n äᶜcinᴀtotā′ᶜsᴀge^{d}tci wīᶜᴀᶜkwimeᶜtoᶜsäneniwä′ᶜiyᴀg^{kwe}ᶜ. ᶜŌ′, nō^{d}tc^{i}ᶜ, negu′ti, nō′^{d}tc^{i}ᶜ, änegiᶜkuᶜckᴀmᴀgwe kemīᶜsō′nenān īni^{d}tcāᶜ äᶜcinᴀtotā′ᶜsᴀge^{d}tc^{i}ᶜ.

“Wīnᴀ^{d}tcā′ᶜ mᴀnᴀ′ᶜkᴀ wätā′pᴀnigi pyätāᶜsᴀ′mᴀpi′t^{ᴀ}ᶜ, ī′nᴀ nāᶜkᴀ′^{d}tc^{i}ᶜ Wâpᴀnōwᴀ mäyāwi′mᴀget^{ᴀ}ᶜ.

“ᶜŌ′ni mᴀnᴀ′ᶜk^{ᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, wä′^{d}tci, nō′^{d}tc^{i}ᶜ, nāᶜwᴀ′ᶜkwänigi pyätāᶜsᴀmᴀpi′tᴀ Wâ′pᴀnōw^{wᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, ī′n äᶜtᴀgwi′mᴀge^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ.

“ᶜŌ′n^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, wä′^{d}tci, nō′^{d}tc^{i}ᶜ, pᴀgiᶜci′mongi pyätāᶜsᴀ′mᴀpi′t^{ᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, äyī′g^{ki}ᶜ, nō′^{d}tc^{i}ᶜ, ī′n äᶜciwāwītᴀge^{d}tc^{i}ᶜ.

“ᶜŌ′n^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, wä^{d}tcikeᶜsī′yānigi tᴀᶜciWâpᴀnōw^{wᴀ}ᶜ, īni′megu, nō′^{d}tc^{i}ᶜ, äᶜci, nō′^{d}tc^{i}ᶜ, tcāgi′mᴀge^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ. Wīnwāwᴀ^{d}tcā′ᶜ, nō′^{d}tc^{i}ᶜ, kīᶜco′wäwᴀg^{ki}ᶜ, nō′^{d}tc^{i}ᶜ, wīᶜāᶜkwänetᴀmawī′yᴀme^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ, mᴀ′ni tᴀ′gwᴀᶜān^{ni}ᶜ. ‘Kīᶜāᶜkwänetᴀmōnekuᶜ, nō′^{d}tc^{i}ᶜ. Īni′megu, nō′^{d}tc^{i}ᶜ, ᴀ′ᶜpenä^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ, wīᶜnīgānenᴀmawiyᴀni mᴀ′n äᶜcimeᶜkwänemī′yᴀnin^{ni}ᶜ.’ Ī′n^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, äᶜcimiwā^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ. Īni^{d}tcāᶜ, nō′^{d}tc^{i}ᶜ, wä^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ, mᴀn^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, iᶜciᶜtcigäyān^{ni}ᶜ, nō′^{d}tc^{i}ᶜ. Mᴀni^{d}tcāᶜ, nō′^{d}tc^{i}ᶜ, äᶜci, nō′^{d}tc^{i}ᶜ, meᶜkwänemᴀgwin^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, manetōw^{wᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, aiyänīw^{we}ᶜ, nō′^{d}tc^{i}ᶜ, pemāteᶜsiweni kenᴀtawänetᴀmawāpen^{nᴀ}ᶜ. Āgwigäᶜ, nō′^{d}tc^{i}ᶜ, kägōᶜ^{i}ᶜ, näᶜsᴀtawānigi nᴀtawänetᴀmawᴀgwini manetōw^{wᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, mᴀn äᶜcimeᶜkwänemᴀgwin^{ni}ᶜ.

“Īni^{d}tcā′ᶜ, nō′^{d}tc^{i}ᶜ, ä′nᴀge^{d}tci wīnwā′w^{wᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, Wâpᴀ′nowᴀg^{ki}ᶜ, nō′^{d}tc^{i}ᶜ. Āgwiku′ᶜ, nō′^{d}tc^{i}ᶜ, nīnā′n^{nᴀ}ᶜ, nō′^{d}tc^{i}ᶜ, neᶜcinᴀtotāᶜsᴀ′ge^{d}tcini meᶜtoᶜsänenī′wiwen^{ni}ᶜ. Mᴀn änegiᶜku′ᶜckᴀmāge kemeᶜtoᶜsäneniwe′nenān īnimegu änegiᶜkwi′mᴀge^{d}tc äᶜmeᶜtoᶜsänenī′wiyᴀgwe mᴀ′n äᶜtᴀ′ᶜciyᴀgwe ᶜī′n änegiᶜkwi′mᴀge^{d}tc aiyō′ᶜ, mᴀniᶜ äᶜutōtäwe′niyᴀg^{kwe}ᶜ. Mᴀnᴀ′^{d}tcāᶜ^{i}ᶜ, nō′^{d}tc^{i}ᶜ,’ ‘pe′ᶜki wīᶜneneᶜkä′nemᴀ^{d}tc^{i}ᶜ,’ äᶜci′mᴀge^{d}tc^{i}ᶜ, ‘ᴀpe′noᶜᴀn i′ᶜkwäwaᶜ^{i}ᶜ. Ī′niᶜi pe′ᶜki wīᶜcigimᴀ′ge^{d}tciᶜi kᴀnā′ᶜ kenwäᶜci wīᶜmeᶜtoᶜsänenī′wini^{d}tc^{i}ᶜ.’ Ī′n ä′nᴀge^{d}tci wīᶜinä′nemā^{d}tci kᴀnā′ᶜ īniᶜ^{i}ᶜ.

“ᶜŌ′n^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, nā′ᶜkᴀ wī′n^{nᴀ}ᶜ. Äᶜmanetōwi^{d}tc^{i}ᶜ, nō′^{d}tc^{i}ᶜ, ai′yāᶜkow^{wi}ᶜ, nō′^{d}tc^{i}ᶜ, iᶜci′ᶜsetōwᴀ negu′twāpyäg^{ki}ᶜ. Īni^{d}tcā′ᶜ, nō′^{d}tc^{i}ᶜ, aiyᴀni′gäᶜmäᶜ inätawänetᴀma′wᴀge^{d}tci wīᶜinänemī′yᴀme^{d}tc^{i}ᶜ. Āgwigäᶜ, nō′^{d}tc^{i}ᶜ, nīnā′nᴀ neᶜci′ᶜk^{ᴀ}ᶜ, tᴀᶜswi′meguᶜu äᶜinenī′wiyᴀgw äᶜtᴀ′ᶜciyᴀg^{kwe}ᶜ, ī′n ä′nᴀgε^{d}tcᶜ^{o}. Ī′n^{ni}ᶜ, nō′^{d}tc^{i}ᶜ, wīᶜinäne′menᴀgw aiyō′ᶜi tᴀ′ᶜsw äᶜnenī′wiyᴀg^{kwe}ᶜ.

he said to them. "You will serve the corn dumpling," he said to the ceremonial attendants. "Very well," they said, and served it. "Now ceremonial master, we have now served all," they said to the one for whom they acted as ceremonial attendants. "Very well," said the man who was celebrating the gens festival. And he began to speak at length.

"Well, we first extend this corn dumpling to them. They said that they would highly prize corn dumpling. They have decided upon that. That verily, so be it, is why we extend it to them first, so be it. That we live as far as yonder old age is what we ask of them. Oh, so be it, we who belong to (this) one, so be it, gens verily ask it of them.

"Verily he who sits facing (us) yonder in the east, he moreover is the WâpANŌWA whom we chiefly name.

"And we mention with him, so be it, the WâpANŌWA, so be it, who sits facing (us) yonder, so be it, in the south, so be it.

"And, so be it, we mention in the same way also, so be it, (the WâpANŌWA) who sits in the west, so be it, facing (us), so be it.

"And, so be it, as we mention them all, so be it, and in the same way (we mention) the WâpANŌWA in the north. Verily they, so be it, have agreed, so be it, to think highly of us because of this corn dumpling, so be it. 'I think highly of you indeed because of it, so be it. You will always, so be it, offer that, so be it, to me first whenever you remember (i. e., worship) me.' That, so be it, is what they said to me, so be it. That, verily, so be it, is why, so be it, I act, so be it, this way, so be it. Verily, so be it, we remember, so be it, the manitou, so be it, this way, we desire from him always, so be it, life. And we do not, so be it, desire from the manitou anything that is harmful whenever we remember the manitou, so be it, as now.

"That verily, so be it, is what we say to them, so be it, the WâpAnowAgi, so be it. We alone truly do not, so be it, ask them for life. Those of us who now have life ask the same of them; and as many of us who are now living and have this town here, ask it of them. Verily we told this one, so be it, 'you must indeed remember the women and children. They are those whom we especially think ought to live long.' That is what we told him, that he ought to think of them.

"And, so be it, again with respect to him. As he is a manitou, so be it, he has placed last, so be it, one slice. That verily, so be it, is what we especially desire him to bless us with. And not, so be it, us alone, but as many of us who are men, say that to him. That, so be it, is how he must bless us here who are men.

"Ī′n änᴀge^{d}tci wīnwā′wᴀ Wâpᴀ′nowᴀg^{kiᶜ}. Ā′gwi nīnā′nᴀ neᶜci′ᶜk^{ᴀᶜ}. Äᶜci′meguᶜukᴀnō′ᶜciwā^{d}tc^{iᶜ}, nō′^{d}tc^{iᶜ}, wīᶜinäne′menᴀgwe ᶜī′n aiyᴀnigäᶜmäᶜ äᶜcinᴀtotā′ᶜsᴀge^{d}tc^{iᶜ}. Īni^{d}tcāᶜ, nō′^{d}tc^{iᶜ}, äᶜciᶜā^{d}tci′moᶜᴀ^{d}tc^{iᶜ}, nō′^{d}tc^{iᶜ}, yätu′ge wī′nᴀ mᴀ′n Aᶜckutä′näᶜsīw^{wᴀᶜ}. Wī′naiyōᶜ keᶜkᴀᶜāᶜsōwᴀ wīᶜᴀnemiᶜaiyā^{d}tcimwiᶜtōnᴀg^{kweᶜ}. Aᶜcawe^{d}tcā′ᶜ, nō′^{d}tc^{iᶜ}, yätu′g^{keᶜ}, nō′^{d}tc^{iᶜ}, kīᶜcitcāgā^{d}tcimōtuge wī′nᴀ mᴀ′nᴀᶜᴀ Aᶜckutä′näᶜ sīw^{wᴀᶜ}. Wīᶜwī^{d}tcitäᶜᴀmenᴀgwegäᶜ mō′ᶜtc i′ᶜcigīw^{wᴀᶜ}, nō′^{d}tc^{iᶜ}, kemeᶜcōme′ᶜsenān^{nᴀᶜ}. Īni^{d}tcāᶜ, nō′^{d}tc^{iᶜ}, mᴀ′ni wīᶜu^{d}tcimī′^{d}tciyägwe tᴀ′gwᴀᶜān^{niᶜ}, i′ᶜkwätig^{keᶜ}, ine′nītig^{keᶜ}. Wīᶜsenigu!" ä′ᶜine^{d}tc^{iᶜ}, äᶜwīᶜse′niwā^{d}tc^{iᶜ}.

Meᶜcena′ᶜmeguᶜu äᶜtcātcāgiᶜse′nyäwā^{d}tc^{iᶜ}.

ᶜŌ′nip äᶜaiyā^{d}tci′moᶜā^{d}tc uwī′^{d}tcimäᶜkwiᶜsoᶜa^{ᶜiᶜ}, "Naᶜī′, mᴀ′ni kīnā′n änäne′menᴀgwe käteminōnᴀgwᴀ ma′netōw ā′gwi mᴀ′ni neguta′ᶜi myāne′tegin^{niᶜ}. Āgwigä′ᶜ äyīg u′wīyäᶜᴀ wīᶜneᶜciᶜā^{d}tciᶜā^{d}tci′moᶜᴀg^{kiᶜ}. Kemeᶜsōtäwi′meguᶜā^{d}tcimoᶜene′p^{wᴀᶜ}. Māᶜᴀnigä′ᶜi nᴀgᴀmōnᴀn īni′meguᶜu äᶜcimeᶜsōtäwime′nᴀgōw^{weᶜ}. 'Tānī′naᶜi māᶜᴀ′ni me′ᶜsōtäwi′meguᶜu keᶜkänetᴀ′mowāt^{eᶜ},' äᶜinäneme′nᴀgōw^{weᶜ}. Āgwi′gä^{ᶜiᶜ}, 'tānīnaᶜ mᴀnᴀᶜᴀ neguti′meguᶜu keᶜkä′netᴀg^{keᶜ},' ā′gw iᶜcitäᶜä′yānin^{niᶜ}. 'Tānī′naᶜi meᶜsōtäwi′megu ke′gimeᶜsi keᶜkänetᴀ′mowāte mᴀ′n äᶜciᶜtcigäwenī′winigi kekīgänōnä′ᶜenān^{niᶜ},' ketenänemene′p^{wᴀᶜ}. A^{d}tcā′ᶜmeguyugä′ᶜ mᴀn ī′n äᶜwäpikīgäkīgä′noyᴀg^{kweᶜ}. Āgwigä′ᶜi mᴀni′meguᶜu iᶜcine′gutenwi wīᶜkīgäno′yᴀgwin^{niᶜ}. Īni′meguᶜu ai′yōᶜ u^{d}tciwäpi wīᶜwäpi′meguᶜukākīgä′noyᴀg^{kweᶜ}. Īni′meguᶜu meᶜtō′^{d}tc äᶜwäpu′ᶜsäyᴀg^{kweᶜ}. Mᴀ′n ᴀ′ᶜk äᶜkwi′megumenwike′nugwäni meᶜtō′^{d}tc äᶜyaiyᴀg^{kweᶜ}.

"Kuᶜkänetᴀge manetōwᴀ mᴀ′n u′tōᶜkim ī′ni mᴀ′niᶜi wīᶜᴀᶜkwimigᴀtegi mᴀni′ᶜi mīᶜcā′m^{miᶜ}. Mᴀ′ni kīnā′n äᶜmᴀᶜkwi′ᶜsoyᴀgwe meᶜtō′^{d}tci ketumyä′mipen^{nᴀᶜ}. Meᶜtō′^{d}tci wī′nᴀ Wâ′pᴀnōwᴀ 'mᴀ′ni mägwä′ᶜe māᶜᴀ′g āmiᶜcitäpimeᶜtoᶜsänenī′wiwā^{d}tci mᴀnᴀ′ᶜkᴀ mᴀ′n ᴀ′ᶜk äᶜkeᶜkyäwᴀᶜkyä′ᶜsenig^{kiᶜ},' ī′n äᶜinäne′menᴀg^{kweᶜ}. Mᴀ′ni^{d}tcāᶜ īnini me′ᶜtenōᶜ īte′pi wīᶜtäpipyänegwī′ᶜiyᴀgw änäne′menᴀgwe ma′netōw^{wᴀᶜ}, äᶜcikātänemenᴀg^{kweᶜ}. Ī′n äᶜci′mᴀniwītᴀmō′nᴀgōw^{weᶜ}. Īnu′gi nī′nᴀ wä′^{d}tci nō′mᴀgäw ā^{d}tciᶜā^{d}tcimoᶜe′nᴀgōw^{weᶜ}. Kenā′^{d}tcigä′ᶜmeguᶜu kīᶜᴀnemine′noᶜtāpwᴀ mᴀniᶜi änā^{d}tcimoᶜen′ᴀgōw^{weᶜ}. Meᶜtenō′ᶜmegu u′wīyäᶜᴀ nepwāᶜkā′weᶜsite keᶜtc ī′ni wīᶜkegeni′meguᶜune′noᶜtᴀgi mᴀni′ᶜi kᴀ′nawīn änā^{d}tci′moyān^{niᶜ}.

"Māᶜᴀ′ni nāᶜkᴀ′^{d}tci kenᴀgᴀmōne′nānān^{niᶜ}, īni′meguᶜu äyä′migᴀᶜk^{iᶜ}. Wīᶜᴀneminᴀgᴀmōniwig^{kiᶜ}. Ā′gwi nō′t u′wīyäᶜᴀ wīᶜkuᶜkenᴀgin^{niᶜ}. Īni′megu meᶜtō′^{d}tc änwäge′ᶜsiyᴀg^{kweᶜ}. Kemai′yōpenᴀ yō′ mᴀ′n äᶜmᴀmā′tomᴀgwe manetowᴀg^{kiᶜ}. Mᴀ′n āne′tᴀ mᴀ′ni kekīᶜci′meguᶜuᶜuniᶜunī^{d}tcā′neᶜsip^{wᴀᶜ}. Īnigi^{d}tcāᶜi nepō′ᶜiwāte kīᶜmaiyōpwᴀ′meguᶜu. Ā′gwigäᶜi wīᶜupitäᶜäyägwin^{niᶜ}. Kīᶜmyāᶜcitäᶜäpwᴀku′ᶜmeg^{kuᶜ}. Tcīnawämägwᴀ nāᶜkᴀ′^{d}tci ne′pōᶜit īni′megu wīᶜiᶜcimyāᶜcitä′ᶜäyägwe pänāpᴀtīyägwin^{niᶜ}. Īni^{d}tcā′ᶜi wä′^{d}tci 'kemaiyōpenᴀ' ine′nᴀgōw^{weᶜ}. Aᶜckᴀmimegu wīᶜᴀnemimānä′niwᴀn āᶜko′wi mäᶜtoᶜsäne′niwitᴀ

"That is what we said to them, the WâpANowAgi. We were not the only ones. We asked them to bless us a little further than what they said to me, so be it. That verily, so be it, is what you told, so be it, it seems, this Spirit of Fire. He has been appointed to continue to interpret our prayers to them. Verily, long ago, so be it, it seems, so be it, he, this Spirit of Fire, has already told all, it seems. And our grandfather is even of such a nature, so be it, as to cooperate with our hearts. Therefore, so be it, for that reason you are to eat this corn dumpling, women, men. Eat!" they were told, and they ate.

Then indeed they ate everything.

Then, it is said, he instructed his fellow members of the Bear gens, "Well, there is in no manner evil in this with which the manitou who took compassion upon us, blessed us. Also I am not to tell this to merely one person. I tell you all. And I tell you all about these songs. 'Would that they all knew these (songs),' is what I think of you. And I do not think, 'would that this one person knew them.' I thus think of you, 'would that every one indeed knew the performance of this our gens festival.' We have indeed just started to give gens festivals. And we shall not give a gens festival this single time. From here on indeed we shall begin to hold gens festivals with solemnity. It seems as if we were beginning to walk. It seems as if we were going as far as this earth is good.

"This sacred pack will stop when the manitou thinks of changing this, his earth. It seems as if this was the road of us who belong to the Bear gens. It seems as if the WâpANōwA thinks of us thus, 'this perhaps is how these people contrive to live to yonder distant time when this earth is old.' Verily this with which the manitou has blessed us is the only thing which will bring us over there, that is he has pushed us with his thought. That is how I tell you this. It is why today I have instructed each one of you for a short time. And you will gradually continue to understand what I have told you. Only indeed if some one is very wise will he indeed quickly understand this word which I have spoken.

"Moreover, as regards these our songs, they are going there. They will remain as songs. No one will change them prematurely. It is the same, it seems, as if we cried them. For we weep when we worship the manitous. And this, some of you now have children. Verily if they die you indeed will weep. And you will not be joyous. You truly indeed will feel badly. Moreover, if one to whom you are related dies you will in the same way feel badly whenever you lose sight of each other. That verily is why I say to you, 'we weep.' The one who lives the last will continue to lament the many who

wīʿᴀnemimawimawi′mā^{d}tcin^{niʿ}. Kīnā′naiyō kīʿmawimegu′nānᴀg āʿko′wi wīʿᴀnemimeʿtoʿsänenī′witcig^{kiʿ}.

“Īni^{d}tcāʿ māʿᴀ′n äʿciwä′pikegi mī′ʿcāmᴀn ätᴀ′megin^{niʿ}. Negu′ti penā′we nīʿce′nwi wīʿmawitᴀmᴀgwe kī′yānān^{niʿ}. Ī′ni wä′^{d}tci ‘mᴀʿkwā′^{d}tci’ ine′nᴀgōw^{weʿ}. Wä′^{d}tci ‘kā′tᴀ mīʿkemeʿkwäwäʿkägu’ inenᴀgōwe ‘īnu′g aiyō′ʿ äʿtᴀʿcikīgänōʿī′yᴀgwin^{niʿ}.’ Ā′gwi wā′wutᴀmi wīʿtᴀʿcimīʿkemeʿkwäwäwitäʿä′ʿiyägwini nepōʿkä′yägwin^{niʿ}. Āʿpenäwiku′ʿmeguʿu kīʿmyāʿci′täʿäp^{wᴀʿ}. Ī′ni mᴀ′ni wä′^{d}tci neʿckime′nᴀgōwe wīʿpwāwigäʿikägōʿiʿiʿciwâpᴀʿsänetᴀmäg^{kweʿ}. Mō′ʿtci kutᴀgᴀ′g äʿciʿsowā^{d}tci wīʿpwāwi′meguʿuwâpᴀʿsänetᴀ′mawägw umᴀmātomōnwāw^{wiʿ}. Mᴀ′ni wä′^{d}tci neʿckime′nᴀgōw^{weʿ}. U′wīyäʿ nepōʿkäyägwe ʿī′n äʿciwâpᴀʿsäne′menāgw awi′tᴀ naʿimenwinawäʿenwā′ʿs^{ᴀʿ}, awitᴀgä′ʿi ‘naʿīni^{d}tcāʿ nī′n äʿca′wiyān^{niʿ},’ awi′tᴀ naʿiʿcitäʿä′ʿkägo^{ᴀʿ}. Īni^{d}tcā′ʿi ‘kā′tᴀ’ wä′^{d}tc ine′nᴀgōwe nī′nᴀ. Wīʿkegyeʿtenāmi′meguʿinänetᴀmā′gäyägwe mᴀmā′tomōn^{niʿ}. Īni mä′nwikeg^{kiʿ}.

“Āgu′wīyäʿᴀ kägō′ʿmegu wīʿiʿcineʿckinawägwini mane′towᴀgi käteketeminā′gātcig^{kiʿ}. Āʿpenäwiku′ʿmeguʿu kīʿmyāʿcimyāʿcina′wäʿāpw ī′n äʿca′wiyägwe käteketeminā′gātcig^{kiʿ}. ʿŌ′ni meʿcenaʿku′ʿmeguʿu wīʿketemi′nōnāgwe keteminōnwā′ʿs^{ᴀʿ}. Īni′meguʿu āmu^{d}tciketemi′nōnāgwe mane′towᴀg ī′n iʿca′wiyäg^{kweʿ}. ‘Mᴀʿkwā^{d}tc^{iʿ}’ wä′^{d}tc ine′nᴀgōw^{weʿ}.

“Kägō′ʿtcāʿ iʿcinepōʿkäyägwe nōmᴀgä′ʿmeguʿu īnāmiʿtaʿi kīʿcikeʿkäne′tᴀmägw āmu^{d}tciʿcawī′wägwän^{niʿ}. Ī′ni wī′nᴀ pwāwimeguʿukägōʿi keteminā′tīweni pwāwikägōʿänetᴀmägwe. Īnā′miʿtaʿ ānawi′ʿoyägwe kägō′ʿ iʿcawite ketᴀpenōʿemwāw^{wᴀʿ}, pᴀnā′teʿsit^{eʿ}. ‘Nīʿkeʿkä′nemāw^{wᴀʿ},’ iʿcitä′ʿäyäg^{kweʿ}, awi′tᴀ ku^{d}tci kägōʿänetᴀmāgäʿkägoʿᴀ mᴀmā′tomōn awi′tᴀ^{ϵ} pᴀʿci neneʿkänetᴀ′gägo^{ᴀʿ}. Ī′n awitᴀ^{d}tcā′ʿ u′wīyäʿᴀ ‘ma′netōwᴀ’ änäwe′niwitᴀ wâpᴀ′menwā′ʿsᴀ^{ϵ}. Äʿcimenᴀgōwegäʿ iʿca′wiyägw ätᴀ′meguʿu. Māne′meguʿu ma′netōwᴀ wâpᴀ′menwā′ʿsᴀ^{ϵ}. Īni^{d}tcāʿi wä′^{d}tci kenᴀʿᴀmōnᴀgōwe wīʿpwāwiʿᴀʿsāmiwâpᴀʿsänetᴀ′mawägwe mᴀmā′tomōn^{niʿ}. Nīnᴀ^{d}tcāʿ äʿcime′nwikegi ketenep^{wᴀʿ}. Āne′tᴀ^{ϵ} mᴀ′nᴀ kätemina′weʿsitᴀ wīnᴀ′meguʿu käsi′p u′wīyaw^{wiʿ}. Ā′gwi ke′gimeʿs ī′n änäne′megu^{d}tcin^{niʿ}: neʿciʿkᴀ′meguʿu ī′n änäne′megu^{d}tc^{iʿ}. Kīnā′nᴀ wī′nᴀ mᴀ′n āʿpene′meguʿu kegimeʿsi′meguʿu mᴀ′nᴀgäʿi pämā′gwᴀpitᴀ ʿīni′meguʿu äʿcinä′ʿwīnᴀnᴀtotā′ʿsoyᴀg^{kweʿ}, wīʿmenwimeʿtoʿsäne′niwi^{d}tc^{iʿ}. Āgwi′ kīnānᴀ neʿci′ʿk ᴀʿkwiyā′ʿmeguʿu ᴀ′penōʿᴀ nāʿkᴀ′^{d}tc iʿkwä′w äyī′g^{kiʿ}: ī′n āwᴀ′ʿs änäne′megutᴀ mane′towᴀn iʿkwä′w ᴀ′penō^{ᴀʿ}. Īni′ʿ āwᴀ′ʿs äʿcineneʿkänemā^{d}tciʿi ‘manetōwᴀ’ änäwe′niwit^{ᴀʿ}. Kīnā′nᴀ mᴀ′n äʿnenī′wiyᴀgw ā′g^{kwiʿ}, ketenenī′wipenᴀ ku^{d}tcī′ kīnā′n^{nᴀʿ}. Ī′nᴀ wī′n iʿkwä′w ā′gwi kᴀnā′gwᴀgä′ʿi wī′ʿäʿkwä^{d}tci kᴀnāgwᴀ nāʿkᴀ′^{d}tc äʿciʿāʿkwᴀ′tenigi wīʿiʿcimī′gātī^{d}tc^{iʿ}. Apenō′ʿᴀ nāʿkᴀ′^{d}tc īni′meguʿu äʿpī′ʿtcānig u′wīyaw^{wiʿ}, ᴀʿkwiyā′^{d}tc īn^{nᴀʿ}. Ā′gwi penō′^{d}tcimäʿ ā′gwi ᴀʿkwimeʿtoʿsänenī′wi^{d}tcin^{niʿ}. Keʿtcinäʿe′meguʿu ᴀʿkwimeʿtoʿsäne′niwīw^{wᴀʿ}. Āgwi^{d}tcā′ʿimä′ʿi keʿkänetᴀgin äʿci′genig äʿmeʿtoʿsänenī′-

will come increasingly. As for us, those who will live in the future as the last, will mourn us.

"That verily is how these things which are called sacred packs begin. In one summer we must wail twice. That is why I say, 'quiet,' to you. It is why I say to you, 'do not court women whenever we are giving a gens festival here.' You must not uselessly think of courting women whenever there is a death in your families. You will indeed alike feel sad. That is why I now forbid you so that you will not make sport of anything. Even you must not make sport of the worship of other gentes. This is why I forbid you. If you had a death in your family and some one then made sport of you, they would not please you by so doing, and you would not think, 'that is indeed what I would have done.' That verily is why I say 'don't' to you. You must indeed think sincerely of worship. That is what is right.

"You must not in any way bring hatred into the hearts of any of the manitous who blessed us. You will make those who bestowed blessing all sorrowful alike. Now (if it is their desire) to bless us, they would bless us. In that way the manitous would contrive to bless you if you did so. That is why I said, 'quiet' to you.

"Verily if in any way you had had a death in your family in a short time you would know what had happened to you. That indeed is a kind of a blessing of which you think nothing. Then you could not help it if something happened to your child, if it died. If you thought, 'I shall find out about him,' yet you would not, for you would not think anything of our religion, nor would you even think of it. So no one of those called 'manitous' would look at you. And if you did what I told you, it would be the case. Many manitous indeed would look at him. That verily is why I forbid you to make too much sport of worship. Verily I tell you that which is right. Some of these blessed (were blessed) for themselves alone. They were not blessed for all; they were blessed themselves alone. And as for us, we ask indeed the same for every one seated around here, namely, that they live in health. It is not for ourselves alone, but more so for the children and women too: a woman or child is more thought of by the manitou. They are the ones whom the one called 'a manitou' thinks more of. It is not so as regards us men, for we are men. For it is impossible for a woman to be angry and fight in a way which hurts. And as regards children the same holds true as long as their lives are, even more so. It has not lived very long. He has lived for a short time. He does not know what life is like. And as for these men, if they end, they might have killed all their foes. Certainly it might be that he would not be shot down for a long time. Indeed no one would easily sneak upon us and so get the better of us. We should

wiwe^{d}tc^{iʻ}. Mᴀ′nᴀ wī′nᴀ nenī′wᴀ meʻcena′ʻmeguʻu ᴀʻkwi′te mā′ne tcā′giʻāʻs uwī^{d}tcī′ʻckweʻᴀn^{niʻ}. Mämeʻciʻkᴀ′meguʻu awi′t ᴀ′ʻcitaʻi kᴀʻckikāwenawunä^{ʻᴀʻ}. Awitᴀ′meguʻu cä′ʻcäkᴀm ināʻpenᴀ′negu′s u′wīyäʻ ānawi′meguʻu. Ku^{d}tcawi′ʻkᴀgoʻᴀ wīʻnᴀnā′ʻkwiyᴀg^{kweʻ}. Ī′n āmiʻca′wiyᴀg^{kweʻ}. Īni^{d}tcā′ʻi wä′^{d}tci neneʻkäne′megu^{d}tc ᴀ′penōʻᴀ manetowᴀn^{niʻ}. Iʻkwä′wᴀ nāʻkᴀ′^{d}tc īni′megu wä′^{d}tci keʻtci′meguʻuneneʻkänemegu^{d}tc^{iʻ}.

"Īni^{d}tcāʻ wä′wītepi wīʻpōnā^{d}tcimoʻenᴀgōw^{weʻ}. Īni nāʻkᴀ′^{d}tci wīʻnᴀtawiwäpināgäyᴀg^{kweʻ}. Īniyänegä′ʻmeguʻu nᴀgᴀ′mōnᴀni wīʻaiyō′yᴀgwin^{niʻ}, ā′gwi kutᴀgᴀ′n^{niʻ}. Cewä′nᴀ metā′ʻsw a′waʻīne wīʻpemikīʻkī′migᴀtōni māʻᴀ′ni kenᴀgᴀmōne′nānᴀn^{niʻ}," ä′ʻinā^{d}tc^{iʻ}. "Īni^{d}tcāʻ wīʻwäpinᴀgᴀmoyäg^{kweʻ}," ä′ʻinā^{d}tc^{iʻ}. Äʻwäpinā′gäwā^{d}tc^{iʻ}:

Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne e i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne e i no ki;
Ma ma ya ke wi ta mo ne e i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki.

Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
Ki ma ma to me ga;
Me na ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat six times.)

Ma ni ni ya wi me dko na ᴀ ma wi no o;
(Repeat three times.)
A ne mo te sa me dko na ᴀ ma wi no o;
Ma ni ni ya wi me dko na ᴀ ma wi no o;
Ma ni ni ya wi me dko na ᴀ ma wi no o.

Wi i ne wi ya ne;
(Repeat 13 times.)
Wi i ne wi ya ne wi i.

Kīʻcinā′gäwā^{d}tc^{i}, "Wīʻnī′miyᴀg^{kweʻ}," ä′ʻinā^{d}tc i′ʻkwäwa^{ʻiʻ}.

Ne nye ma wa wa;
(Repeat six times.)
Yo me no ta i gi se;
Ne nye ma wa wa;
(Repeat twice.)

try to defend ourselves. That is what we should contrive to do. That verily is why a child is remembered by a manitou. Moreover, it is exactly the same reason why a woman is greatly remembered.

"And so I shall cease instructing you for a short time. And we are going to start singing again. The songs which we shall use will be the very ones we used previously, no others. But these our songs shall nevertheless continue to grow for ten years," he said to them. "So indeed we shall start singing," he said to them. They began singing:

Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Early, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today;
Ghost, I tell you today.[9]

He will worship you;
He will worship you;
He will worship you;
He will worship you;
One who is greatly in need will worship you;
He will worship you;
(Repeat six times.) [10]

You must paint this body of mine red;
(Repeat three times.)
You must paint the dog red;
You must paint this body of mine red;
You must paint this body of mine red.[11]

You will see me;
(Repeat thirteen times.)
You will see me, wi i.[12]

As soon as they had sung he said to the women, "We shall dance."

I call out for those four;
(Repeat six times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat twice.)[13]

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[9] Compare p. 3 and the references given there.

[10] Compare pp. 73, 89, 101.

[11] Compare pp. 73, 89, 101.

[12] Compare pp. 73, 89, 101.

[13] Compare pp. 73, 89, 91, 103, 159.

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O ᴀ ye i i i i i;
A gi ni ka lo no we ya ni ni;
(Repeat twice.)

Ma ni ye yo wi ᴀ ko ta wi no;
(Repeat four times.)
A ne mo te sa wi ᴀ ko ta wi no;
Ma ni ye yo wi ᴀ ko ta wi no;
(Repeat twice.)

Ke ka ya i ᴀ ne mi le di ᴀ o ne le mi ye ni wi to se ta mo i;
(Repeat three times.)
Ke ka ya i ᴀ nemi le di ᴀ o ne le mi ye ni wi to se ta mo;
O ᴀ ye i i i i i i.

“Ī'ni mᴀ'n ä‘kī‘cinā'gäyᴀg$^{\text{kwe‘}}$. Īni'megu‘u kegime‘si' mā‘ᴀn āmimegu‘u ᴀ'‘penä$^{\text{d}}$tc īna‘ inᴀ'‘ᴀmäg$^{\text{kwe‘}}$. Ī'ni nī'n ä‘ci'megu‘u‘i‘cike‘tciwī‘cāwäneme'nᴀgōwe wī‘wī‘cigike‘kinō'‘soyäg$^{\text{kwe‘}}$. Ku$^{\text{d}}$tcī'‘i metā‘swiwa‘īmigᴀ‘ke ‘ī'ni wī‘ke‘käne'tᴀmᴀgwe wī‘tᴀ‘se'nugwäni kekīgänowi kenᴀgᴀmōne'nānᴀn$^{\text{ni‘}}$. Ä‘ciwītᴀmō'nᴀgōw$^{\text{we‘}}$. Mā‘ᴀnigä‘i nīmiwa‘i'gᴀnᴀni mā'nätōn$^{\text{ni‘}}$. Nī'nᴀ nete‘cike'‘känet$^{\text{ᴀ‘}}$. Newāwīnwātᴀ'māgōp ä‘mā'näteg$^{\text{ki‘}}$. Cewäwīnānu'g ā'g$^{\text{kwi‘}}$. Me‘tenō'‘megu mäme$^{\text{d}}$tcinä‘i nīmiwᴀ'‘ᴀmᴀgwe ‘ī'ni māne‘e wī‘ai'yōyᴀg$^{\text{kwe‘}}$; īnugi wī'n ā'g$^{\text{kwi‘}}$.

“Īni'megu‘u mā‘ᴀ'gi wī‘wī‘se'niwā$^{\text{d}}$tci tᴀgā'wi kī‘kāne'nānᴀg$^{\text{ki‘}}$. Nyäwe'nw ä‘nemᴀ'tänigi menā'‘ckunōn$^{\text{ni‘}}$, ī'ni wī‘mī'$^{\text{d}}$tciwā$^{\text{d}}$tc$^{\text{i‘}}$. Īni wī‘i‘ca'wiwā$^{\text{d}}$tc$^{\text{i‘}}$. Na‘ī', mᴀmī'‘ci kᴀ'nō‘ci kī$^{\text{d}}$tcimᴀmī'‘cī‘ᴀgi wī‘pᴀ‘ku'nāwā$^{\text{d}}$tci nyä'wi‘ cä‘cke'to‘a$^{\text{‘i‘}}$,” ä'‘ine$^{\text{d}}$tci nīgānimᴀmī‘cī$^{\text{‘ᴀ‘}}$. Ä‘kᴀkā'tonā$^{\text{d}}$tci wī‘pᴀ‘ku'nāni$^{\text{d}}$tc$^{\text{i‘}}$. “Na‘i', sīga‘igä'g$^{\text{ku‘}}$,” ä'‘inā$^{\text{d}}$tci mᴀmī'‘cī‘a$^{\text{‘i‘}}$, ä‘sīga‘i'gäwā$^{\text{d}}$tci mᴀmī'‘cī‘ᴀgi mämī‘cᴀmāgātcig$^{\text{ki‘}}$. “Upyäni'megu‘u‘ sīga'‘igäg$^{\text{ku‘}}$,” ä'‘inā$^{\text{d}}$tci mᴀmī'‘cī‘a$^{\text{‘i‘}}$.

‘Ō'nipi wī'n ä‘wäpi‘ā$^{\text{d}}$tcimo‘ā$^{\text{d}}$tc īni'‘i wītāgwᴀpimegu$^{\text{d}}$tci$^{\text{‘i‘}}$. “Pe‘kiku'‘ nī‘kᴀ wī'nᴀ neme‘tcimegu‘ukᴀnō'negōgi mane'towᴀg$^{\text{ki‘}}$. Mᴀni$^{\text{d}}$tcā‘ ä‘na‘inā$^{\text{d}}$tcimo‘e'nᴀgōw ä‘na‘inā$^{\text{d}}$tcimowā$^{\text{d}}$tci wī‘na‘ine'nᴀgōw$^{\text{we‘}}$. Īni'megu‘u änemi‘cikᴀkᴀnōne'nᴀgōw$^{\text{we‘}}$. ‘Kenā$^{\text{d}}$tci kī‘ᴀnemi‘aiyā$^{\text{d}}$tcimo'‘āwᴀgi wītāgwᴀpi'mᴀ$^{\text{d}}$tcig$^{\text{ki‘}}$,' ne'tẹgōp$^{\text{i‘}}$,” ä‘inā$^{\text{d}}$tci'megu‘u. “Änemi‘ci‘ca'wiyān$^{\text{ni‘}}$. Kenā$^{\text{d}}$tci'megu‘u ketᴀne'mi‘ā$^{\text{d}}$tcimo'‘enep$^{\text{wᴀ‘}}$. Āgwi nᴀnā'‘ci wī‘nᴀ‘sᴀtawe‘tawī'yägwin$^{\text{ni‘}}$. Mᴀni'megu‘u wī‘anemi‘ine‘ine'nᴀgōw$^{\text{we‘}}$. Kenā$^{\text{d}}$tci'megu kī‘ᴀnemiwītᴀ'mōnep$^{\text{wᴀ‘}}$. Me‘cegä‘megō'na‘ uwīyä‘ᴀgä‘i wī‘pwāwipe‘seta'wigwäni āgwi wī‘pe‘setawī'‘i$^{\text{d}}$tcin$^{\text{ni‘}}$. Pä‘setawī'‘igwänᴀ ‘ī'nānᴀ wī‘me'nwawit$^{\text{ᴀ‘}}$. Ā‘penegä'‘megu‘u nī‘ᴀnemimāmᴀmātawā$^{\text{d}}$tcimu mīnamīnawipe‘seta'wiyäg$^{\text{kwe‘}}$.

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [14]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat twice.) [15]

Finally I shall walk along with the lynx's water;
(Repeat three times.)
Finally I shall walk along with the lynx's water;
Oh, already.[16]

"We have now sung. That is the way you always sing all these songs (which belong there). That indeed is my greatest wish, that you firmly learn them by listening. Yet in ten years then you will know how many our gens festival songs will be. That is what I tell you. And these dancing songs are many. I know them to be so. They have boasted to me that there are many. But not now. Only when we give dancing songs for the last round shall we use many; but not now.

"Indeed these, our friends, will eat a little. They will eat the meat which hangs in four kettles. That is what they will do. Well, ceremonial attendant, say to your fellow ceremonial attendants that they are to take four kettles off (the fire)," the head ceremonial attendant was told. He urged them to take (the kettles) off. "Well, serve (the contents)," he said to the ceremonial attendants, and the ceremonial attendants who acted as ceremonial attendants served (the contents). "Serve (the contents) slowly," he said to the ceremonial attendants.

Then, it is said, he began to talk to those who were seated with him. "Indeed the manitous have spoken, by gad, very plainly (i. e., in person) to me. Verily the way I have always talked to you is the way they told me to tell you. Indeed that is how I continue to speak to you. 'You will continue to instruct those quietly with whom you sit,' I was told," he indeed said to them. "That is how I continue to do. I continue to instruct you quietly. You will never hear me speak harshly. I shall always continue to say this to you. I shall continue to tell you quietly. Indeed it will be merely any way, if some one does not care to listen to me he does not have to. Whoever listens to me he is the one who does well. And I shall always con-

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[14] Compare pp. 73, 89, 103, 157.
[15] Compare pp. 73, 91, 103 (and 159, 161 approximately).
[16] Compare pp. 73, 91, 103, 159.

Upyänigä′ʿmeguʿu wīʿkīgä′kīgänoyAg$^{\text{kweʿ}}$. Āgwigä′ʿi wīʿkegenikīgä′noyAg$^{\text{kweʿ}}$. Kenā$^{\text{d}}$tci′megu. Ī′n āmiʿci′megu pwāwiwAnī′ʿkäyäg$^{\text{kweʿ}}$. Īnugiyu′ mAni māʿA′gi mAmī′ʿcīʿAgi ‘upyä′n$^{\text{niʿ}}$’ nete′nāwAg$^{\text{kiʿ}}$. Ī′n änA′g$^{\text{kiʿ}}$. Āgwi kägō′ʿmegu wīʿiʿcikege′nime$^{\text{d}}$tciʿiʿci′kegin$^{\text{niʿ}}$. KīnānAmāʿ ī′ni wīʿiʿcawī′ʿiyAg$^{\text{kweʿ}}$,” ä′ʿinā$^{\text{d}}$tc$^{\text{iʿ}}$.

Ī′nip äʿā$^{\text{d}}$tcimoʿe$^{\text{d}}$tc$^{\text{iʿ}}$, “Ī′n äʿkīʿciʿsīgaʿi′gäyāg$^{\text{keʿ}}$.” Ä′ʿine$^{\text{d}}$tc$^{\text{iʿ}}$. “ʿAu′,” äʿi′ʿciwä$^{\text{d}}$tc$^{\text{iʿ}}$, “wīʿpeʿseta′wiyägwe mA′ni kA′nawīn$^{\text{niʿ}}$,” ä′ʿinā$^{\text{d}}$tci ne′niwa$^{\text{ʿiʿ}}$:

“Nō′$^{\text{d}}$tc$^{\text{iʿ}}$, tcāgänāgōme′nAgōw$^{\text{weʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, nekīʿcikwāpenAmo′wāpen$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, kemeʿcōmeʿsenā′n$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, Aʿckutä′näʿsīw$^{\text{wAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mA′n$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, neneʿsä′mānān$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Kemeneʿtāmi, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, sAʿkAʿAmō′nepen$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Īni$^{\text{d}}$tcā′ʿ, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿciʿAʿpänemonutōnāg$^{\text{keʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. WīʿwītA′mawA$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, mämātomA′getcig$^{\text{kiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, WâpA′nowAg$^{\text{kiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Näneguti′megu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿtAne′tänigi mA′ni wīʿse′niwen äʿAʿpimeʿckine$^{\text{d}}$tcäʿta′wAge$^{\text{d}}$tc$^{\text{iʿ}}$. Cewä′n$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, māʿA′ni neneʿsämā′nānAni nīgānimeʿckine$^{\text{d}}$tcäʿtawA′ge$^{\text{d}}$tcin$^{\text{niʿ}}$. MAnA′ʿkA$^{\text{d}}$tcāʿ wä′tāpAgi tA′ʿciWâ′pAnōwA ʿīnā′nānA nīgānimeʿckine$^{\text{d}}$tcäʿta′wAget$^{\text{Aʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Äyänīw$^{\text{weʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, meʿtoʿsänenī′wiwen äʿnAtawänetAmawAge$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$. Wīnwā′w$^{\text{wAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, äʿketemina′wāwā$^{\text{d}}$tc i′ʿkwäwAn Ape′noʿAn$^{\text{niʿ}}$. Īni$^{\text{d}}$tcā′ʿ ä′nAge$^{\text{d}}$tci ‘penA ketemina′w A′penōʿ ō′ni nāʿkA′$^{\text{d}}$tc iʿkwä′w$^{\text{wAʿ}}$. Kekīʿco′we ‘äneno′wānäni ʿīni′meguʿu wīʿAnemiʿinäne′menān$^{\text{niʿ}}$.’ Ä′ʿciwā$^{\text{d}}$tc$^{\text{iʿ}}$. Ō′ni nāʿkA′$^{\text{d}}$tc i′ʿkwäwAn äyī′g äʿketemina′wāwā$^{\text{d}}$tc$^{\text{iʿ}}$. Īni$^{\text{d}}$tcā′ʿ äʿcikīʿciwītAma′wAge$^{\text{d}}$tci mA′nAʿA Aʿckutä′näʿsīw$^{\text{wAʿ}}$.

“MAnA′ʿkA nāʿkA′$^{\text{d}}$tci wä$^{\text{d}}$tcinā′wAʿkwägi tAʿciWâ′pAnōw$^{\text{wAʿ}}$. Īni′megu ä′nAge$^{\text{d}}$tc$^{\text{iʿ}}$. ‘MA′n$^{\text{nAʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, neneʿsä′mānān$^{\text{nAʿ}}$, keʿkyäwenegi′megu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, inänetAma′wināg$^{\text{keʿ}}$,’ ī′n ä′nAge$^{\text{d}}$tc$^{\text{iʿ}}$. Kegimeʿsi′megu mA′ni negu′ti mīʿsō′n änegiʿkuʿckAmāg$^{\text{keʿ}}$, ī′n änegiʿkwi′mAge$^{\text{d}}$tc$^{\text{iʿ}}$, mA′ni nekīʿcetä′menāni nāʿkA′$^{\text{d}}$tci neneʿsämā′nānAn$^{\text{niʿ}}$. MA′ni nāʿkA′$^{\text{d}}$tc äʿcinAtotAma′wAge$^{\text{d}}$tc$^{\text{iʿ}}$: wīʿmenwikīʿcigini$^{\text{d}}$tc Apenoʿa$^{\text{ʿiʿ}}$. Ī′n äʿci′megu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, aiyā$^{\text{d}}$tcī$^{\text{d}}$tcī′mAge$^{\text{d}}$tc$^{\text{iʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, māʿa′$^{\text{ʿiʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, keteʿkwaiyōmenā′naʿ äyī′gi wīʿmenwimeguʿumeʿtoʿsänenī′wini$^{\text{d}}$tc$^{\text{iʿ}}$. Ī′n äʿciʿaiyAnigämäʿinAtotā′ʿsAge$^{\text{d}}$tc$^{\text{iʿ}}$. WīʿtäpwäʿtawiyAme$^{\text{d}}$tci′meguʿu äʿcikīʿkīʿki′mAge$^{\text{d}}$tc$^{\text{iʿ}}$. Kenā$^{\text{d}}$tci′meguʿu kAkā$^{\text{d}}$tci$^{\text{d}}$tci′meguʿu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, ī′ni wīʿinänetAmawī′yAme$^{\text{d}}$tc äʿcimAge$^{\text{d}}$tci′meguʿu, nō′$^{\text{d}}$tc$^{\text{iʿ}}$.

“ʿŌ′ni nāʿkA′$^{\text{d}}$tci mAnA′ʿkA wä$^{\text{d}}$tcipAgiʿci′monig äpi′tA Wâ′pAnōw$^{\text{wAʿ}}$. Ī′ni′meguʿu ä′nAge$^{\text{d}}$tc$^{\text{iʿ}}$. Nemeʿcōme′ʿsenāt$^{\text{eʿ}}$, nō′$^{\text{d}}$tc$^{\text{iʿ}}$, kenīgāni′megunAto′tāʿsene wīʿkeʿkyāʿi$^{\text{d}}$tci$^{\text{d}}$tcā′ʿmegu äʿcinAtawänetA′mawu$^{\text{d}}$tc Apenō$^{\text{ʿAʿ}}$, wīʿtäpA′ʿkuʿckAg upemāte′ʿsiwen$^{\text{niʿ}}$, wīʿpwāwinō′tAne′pōʿi$^{\text{d}}$tc$^{\text{iʿ}}$. Āgwigä′ʿ nīnā′nA mā′mAʿkā$^{\text{d}}$tci mōʿcA′gi mA′n äʿci′ʿsoyāge meʿcemegōnaʿiʿ cäʿcki′megu nemeʿsōtäwowäpenA ‘Ape′noʿäʿA’ äʿiyāg$^{\text{keʿ}}$. NāʿkA′$^{\text{d}}$tc iʿkwä′w$^{\text{wAʿ}}$. Īni′megu äʿcimeʿsōtäwowäyāg$^{\text{keʿ}}$.

tinue to speak most interestingly if you listen very attentively to me. And indeed we shall always hold our gens festivals slowly. And we shall not hold gens festivals hurriedly. It is indeed quietly. In that way you should contrive not to forget. Even today I said this to these ceremonial attendants, 'slowly.' That is what I said to them. Indeed they are not to be hurried in any way, this is not that way. At least that is what we shall do," he said to them.

Then, it is said, he was told, "We have now finished serving (the food)." So he was told. "Very well," he said, "you may listen to this talk," he said to the men:

"So be it, ye to whom I am related, so be it, so be it, we have scattered for him, so be it, our grandfather, so be it, the Spirit of Fire, so be it, this, so be it, our tobacco, so be it. We first, so be it, make a burnt offering (of tobacco), to you, so be it. That, verily, so be it, is how we depend upon you, so be it. You must tell them, so be it, those whom we worship, so be it, the WâpANOWAgi, so be it. We have raised up our open hands to each one of them, so be it, giving them this food which is cooking here. But, so be it, we first extended our open hands to them with this our tobacco. Verily the WâpANŌWA in the distant east is he to whom we first extend our open hands (with this tobacco), so be it. We alike, so be it, ask, so be it, life from him. They, so be it, bless the women and children. Therefore we say to them, 'please bless the children and women.' You have said, 'I shall continue to bless you in whatever way I have promised you.' That is what they said to me. And moreover they also bless the women. That verily is what they have told this Spirit of Fire.

"Moreover, as regards the WâpANŌWA yonder in the south. We tell him the same. 'Bless us unto old age, so be it, because of this, so be it, our tobacco.' That is what we say to him. We ask the same for all of us who belong to this single gens, because of this our cooked food and our tobacco. Moreover, this is what we ask of him: the children shall become full-grown in health. That is what, so be it, we impress upon his mind, so be it, and may these, so be it, our women also live in good health. That is our extreme plea to him. That he believe us (i. e., grant our plea) is what we insist upon. Nevertheless he will, so be it, think quietly of what we tell him, so be it.

"And moreover, as regards the WâpANŌWA who sits yonder in the west. We say the same to him. Our grandfather, so be it, we first ask of you that which is desired as respects the children, namely, that they indeed obtain old age, that they reach the (allotted) span of their life, that they may not die prematurely. And not only we who belong to this gens, but any one at all, all say it when we say 'children.' Moreover, as regards the women. We all ask the same

Āgwigä′ʿi nīnā′nᴀ me′ʿtenōʿi ‘neteʿkwaiyō′menānᴀ’ inᴀgeᵈtcinⁿⁱʿ. Meʿsōtäweku′ʿmeguʿu nete′nāpenⁿᴬʿ.

“Mᴀnᴀ′ʿkᴀᵈtcāʿ, nō′ᵈtcⁱʿ, wä′tᴀpitᴬʿ, nō′ᵈtcⁱʿ, wäᵈtcikeʿsī′yānigi Wâ′pᴀnōwᴀ, īni′meguʿu ä′nᴀgeᵈtcⁱʿ, nō′ᵈtcⁱʿ, gäʿⁱʿ. Äʿiʿcimiyägwe i′nänemᵐⁱʿ, nō′ᵈtcⁱʿ, māʿᴀ′gi nī′ᵈtcimeʿtoʿsäne′niwᴀgᵏⁱʿ, nō′ᵈtcⁱʿ. Äʿci′mᴀgeᵈtcⁱʿ, nō′ᵈtcⁱʿ. Wīnwā′waiyōwʷᵉʿ, wī′nᴀ nō′ᵈtcⁱʿ, māʿᴀ′g äʿnyä′wiwāᵈtci Wâpᴀ′nowᴀgi kīʿco′wäwᴀg iʿkwäwaʿ ᴀpe′noʿaʿ ᴀni′gämäʿ äʿiʿciketemina′wāwāᵈtcⁱʿ. ‘Īniᵈtcā′ʿ inäneme′ʿku,’ ī′n ä′nᴀgeᵈtcⁱʿ.

“Aʿcaweᵈtcāʿ, wī′nᴀ nō′ᵈtcⁱʿ, yätu′ge kīʿciwäpā′ᵈtcimuᵈtci wī′nᴀ mᴀ′nᴀʿᴀ Aʿckutä′näʿsīwʷᴬʿ. Äʿcimᴀgeᵈtciᵈtcā′ʿ, nō′ᵈtcⁱʿ, änāᵈtcimoʿāᵈtcī′yätuge wī′nᴀ Wâpᴀnowaʿⁱʿ. Tāniᵈtcā′ʿ, nō′ᵈtcⁱʿ, wīʿiʿcitä′ʿäwāᵈtci Wâpᴀ′nowᴀgᵏⁱʿ? Īni′megu, nō′ᵈtcⁱʿ, wīʿiʿcimeʿkwinawä′ʿsowāᵈtci māʿᴀ′ni netāʿkunäme′nānᴀnⁿⁱʿ. Meʿsōtäweᵈtcā′ʿmegu, nō′ᵈtcⁱʿ, ī′ni wīʿinäne′menᴀgᵏʷᵉʿ. Ī′ni, nō′ᵈtcⁱʿ, äʿciwīʿcā′mᴀgeᵈtcⁱʿ. Āgwigäʿ nīnā′nᴀ me′ʿtenōʿi käʿsipimᴀgeᵈtcinⁿⁱʿ. Kīnwā′wᴀ kenᴀtotᴀmō′nepenᴀ wīʿmenwinawäʿckā′gwiyägwe mᴀ′ni nemᴀmātomō′nenānⁿⁱʿ. Īniᵈtcā′ʿi wīʿuᵈtciʿᴀtāʿpᴀᵈtci′gäyägᵏʷᵉʿ, i′ʿkwätige nāʿkᴀ′ᵈtci kīnwā′wᴀ ne′nītigᵏᵉʿ,” ä′ʿināᵈtcⁱʿ.

“Ī′ni mᴀ′n āmiʿci′meguʿuwīʿcigi′meguʿukeʿkinō′ʿsoyägᵏʷᵉʿ. Māʿᴀgi′meguʿu wīnwā′wᴀ ke′ʿtcinäwe nä′neguti māʿa′ʿ ᴀ′ʿkuʿkōʿi meʿtō′ᵈtc äʿawᴀtenᴀ′mawᴀgᵏʷᵉʿ. Ī′n äʿca′wiyᴀgw aiyō′nīnaʿⁱʿ. ʿŌ′ni nāʿkᴀ′ᵈtci wī′ʿnawᴀᵈtciʿāᵈtciʿāᵈtcimoʿe′nᴀgōwe wäᵈtciʿca′wiyᴀgᵏʷᵉʿ. Mᴀ′n äʿcki′meguʿukᴀ′nōʿcitᴀ Wâ′pᴀnōw aiyō′ʿi wätā′pᴀnigi wäᵈtcitᴀnā′ᵈtcimᴀgᵏᴬʿ. Ā′gwigäʿ Wâ′pᴀnōwᴀ nenī′wᴀ meʿtoʿsänenīwʷᴬʿ. Mᴀni′meguʿu äʿcimeʿtoʿsäne′niwiᵈtcⁱʿ. Kuᵈtcī′ʿi Wâ′pᴀnōwʷᴬʿ. Cewä′nīn ā′gwi keʿte′nᴀ wâpᴀnowänemᴀgin ᴀ′ʿpemeg ä′witcigi ne′niwägᵏⁱʿ. Aʿceᵈtcā′ʿmegu ī′n äʿciteʿkātᴀ′mowāᵈtc uwī′yāwāwʷⁱʿ. ‘Wâpᴀnowᴀgi’ wī′ʿineᵈtcⁱʿ. ʿŌ′ni nīʿcō′nᴀmegi känōʿcit aiyō′ʿ īn äʿutᴀ′piᵈtci wäᵈtcināwᴀ′ʿkwänigᵏⁱʿ. Īnᴀᵈtcāʿi wä′ʿciʿutᴀ wâpī′wenᴀnⁿⁱʿ. Äyīgi′megu nemeʿtoʿsäneniwâ′pᴀmāwʷᴬʿ. Kenwäʿciwä′ʿmeguʿu netᴀʿciʿaiyāᵈtci′moʿegᵏʷᴬʿ. Kīʿciʿaiyāᵈtci′moʿiᵈtci wīʿiʿca′wiyān ī′ni nāʿkᴀ′ᵈtci wä′ᵈtcipᴀgiʿciʿmonig äpi′t äʿkᴀ′nōʿciᵈtcⁱʿ. Āgwikägō′ʿmegu iʿciwäʿcī′ʿuᵈtcinⁿⁱʿ. Īnigä′ʿmeguʿ āʿpene′meguʿu äʿci′miwāᵈtcⁱʿ. Äʿwīʿcigi′meguwītᴀma′wiwāᵈtcⁱʿ. ʿŌ′ni kīʿcikᴀkᴀ′nōʿciᵈtc ī′ni wä′ᵈtcikeʿsī′yānigi wä′tᴀpitᴀ ʿī′nānān äʿciʿckiwī′gwänutᴬʿ. ʿŌ kenwäʿci′megōn äʿtᴀʿciʿaiyāᵈtci′moʿigᵏⁱʿ. Meʿce nīʿkᴀ′meguʿu netaʿitᴀnāᵈtcimoʿegōpⁱʿ. Mämäᵈtcigi′meguʿu nenenoʿta′wāwᴀg äʿci′miwāᵈtcⁱʿ. Kīʿcīnᴀʿaiyāᵈtci′moʿiᵈtc ī′ni nāʿkᴀ′ᵈtci wīnᴀ′meguʿu ke′ʿtcinawe Keʿtcima′netōw äʿāᵈtci′moʿiᵈtc änä′nemiᵈtcⁱʿ, äʿci′gäʿimenwinawä′ʿeguᵈtc īni′ʿ äʿcki′meguʿuketeminawi′niᵈtciʿⁱʿ. Wī′nᴀnäʿi täpiʿegwᴀ ʿīni′ʿi manetowaʿ äʿckikᴀnōʿci′niᵈtciʿⁱʿ. Ī′n äʿciwāwī′nwāʿsuᵈtci kīʿcikᴀkᴀ′nōʿciᵈtcⁱʿ. ‘Ketä′piʿipʷᴬʿ,’ inä′wʷᴬʿ. ‘Īni′kuʿi wīʿᴀnemiʿinä′nemägwe kemeʿtoʿsänenīme′nānᴀgᵏⁱʿ.’ Ī′n ä′nāᵈtc äʿcki′meguʿukᴀnōʿci′niᵈtcinⁿⁱʿ. Wīnwā′wᴀ māʿᴀ′gi mōʿcᴀgi′meguʿu i′ʿkwäwaʿi ketemina′-

thing. And we alone do not say 'our women.' We truly all say so to him.

"As regards to the WâpANōWA who sits, so be it, yonder indeed, so be it, in the north, we also say the same to him. Bless, so be it, these my fellow people as you have said to us, so be it. That is what we say to him, so be it. They formerly, so be it, these four WâpANOWAgi agreed to bless the women and children the most. 'Bless them truly that way,' is what we say to them.

"Verily a long time ago, so be it, it seems that he, this Spirit of Fire, had begun to tell of this. He, it seems, has told the WâpANOWAgi what we verily said to him, so be it. How verily will, so be it, the WâpANOWAgi think? They will be reminded in the same way, so be it, because of this our tobacco. They will indeed bless every one of us, so be it. That, so be it, is what we implore them. And we alone do not beseech them in a group of our own. We ask that this our worship be beneficial to (all) of you. That is why you shall take (this) up in your mouths, women, and ye men," he said to them.

"That is how you should firmly learn this through observation. It seems as if these themselves indeed handed the kettles in person to each one of these. That is what we do at the present time. And moreover I shall take a little time to tell you why we do this. This is the WâpANōWA who indeed first addressed me here, the one whom I have spoken of as being in the east. And it is not a WâpANōWA but a man, a human being. This indeed is how he is a human. Yet he is a WâpANōWA. But I do not think of the men who dwell on high as WâpANOWAgi. Verily they merely call themselves that. They will be addressed as 'WâpANOWAgi.' And the second one who spoke to me here sits in the south. Verily he is one who paints himself with white clay. I also beheld him as a person. He indeed instructed me for a long time. As soon as he had instructed me as to what I was to do then moreover the one who sits in the west addressed me. He did not indeed paint himself in any way. And they said exactly the same to me. They told it to me earnestly. And as soon as he had spoken to me he who sits in the north, the very one who has mud on his face (spoke to me). Oh, he indeed instructed me a long time. Oh, by gad, I was talked to, and talked to there. Certainly I understood what they said to me. As soon as they had thoroughly instructed me, then also the Great Manitou in person also told me how he blessed me, and how he was pleased by those who first had taken compassion upon me. He also was pleased by the manitous who first spoke to me. That is how he praised them after he had addressed me. 'You please me,' he said to them. 'That really is how we shall continue to bless our people.' That is what he said to those who

wäwᴀgi nāʿkᴀ^{d}tci′meguʿu ᴀpe′noʿ^{i}ʿ. Ī′n äʿcigiʿi′ni^{d}tciʿi pe′ʿki käteminawā′wā^{d}tciʿ^{i}ʿ. Īni^{d}tcā′ʿ māʿᴀ′g aiyō′ninaʿ äʿāte′ʿcimäg^{kwe}ʿ. Īni′meguʿu wīʿᴀnemi′meguʿuʿinᴀnō′ʿkyäyᴀg^{kwe}ʿ, ᴀʿpenä^{d}tci′megu. Kā′tᴀ pwāwi māʿᴀ′gi āte′ʿcimᴀmātomī′yägäg^{ku}ʿ. Aʿpenä^{d}tci′meguʿu kīʿāte′ʿcimᴀmā′tomāp^{wᴀ}ʿ. Mᴀ′ni kīʿcipyä^{d}tciʿinetunä′moyān īni′meguʿu wīʿineṭunä′moyᴀgwe kᴀkᴀnō′tᴀmägwe mämā′tomäg^{kwe}ʿ. Īni^{d}tcā′ʿi näwᴀ′^{d}tc inā^{d}tcimoʿe′nᴀgōw^{we}ʿ,” ä′ʿinā^{d}tci wī^{d}tcikīgäno′mā^{d}tciʿ^{i}ʿ.

“Īnigä′ʿmeguʿu ᴀ′ʿpenä^{d}tci wīʿᴀnemiʿinā^{d}tcimoʿe′tīyäg^{kwe}ʿ. ʿWägunäʿi wīʿu^{d}tcikyātᴀmātīyäg^{kwe}ʿ? Me^{d}tciʿwä′gäʿi kägō′ʿ iʿcimyāne′twi mᴀniʿi kemᴀmātomō′nenān^{ni}ʿ? Kägō′ʿmᴀt iʿcimyā′netege meʿcena′ʿmegu yätu′ge kīwikāʿckᴀnᴀ′ʿsugin iʿca′wiʿkāʿ ā^{d}tcimoʿe′nᴀgōw^{we}ʿ. Mᴀ′ni wī′n āgwi′meguʿu kägō′ʿ iʿcikᴀʿckikᴀʿkiʿso′yānin^{ni}ʿ. Keʿtcinawe′megu Keʿtcimanetōw äʿā^{d}tcimoʿi^{d}tc ī′n äʿca′wiyān^{ni}ʿ. Īni^{d}tcā′ʿi wīʿnᴀtawiwäpinᴀgᴀmō′ʿiyᴀgwe nāʿkᴀ′^{d}tc^{i}ʿ,” ä′ʿinā^{d}tc^{i}ʿ.

“ʿAu′,” ä′ʿini^{d}tc^{i}ʿ.

Tti la ye ke wi ta mo ne i no ki;
(Repeat seven times).

Ki ma ma to me ga;
(Repeat three times).
Me ma ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat nine times).

Ma ni ni ya wi me dko na ᴀ ma wi no;
(Repeat three times).
Ma ni ni ya wi me dko na ᴀ ma wi no o;
A ne mo te sa me dko na ᴀ ma wi no o;
Ma ni ni ya wi me dko na ᴀ ma wi no o.

Wi i ne wi ya ne;
(Repeat 13 times).
Wi i ne wi ya ne wi i.

Äʿwäpinī′miwā^{d}tc^{i}ʿ. “Nīmigu,” ä′ʿine^{d}tc i′ʿkwäwᴀg^{ki}ʿ.

Ne nye ma wa wa;
(Repeat eight times).
Yo me no ta i gi se;
Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O ᴀ ye i i i i i i;
A gi ni ka lo no we ya ni ni;
(Repeat twice.)

indeed first spoke to me. These, these beings, are alike in blessing the women and children. They are of such a nature that (manitous) bless them. That verily is what we now say to them separately. That is what we shall always indeed continue to do. Do not worship these other than separately. You shall always worship them separately. This way in which I have spoken is the way you must speak whenever you address them in your worship. That verily is why I took the time to tell you," he said to those with whom he was celebrating the gens festival.

"And that indeed is what we shall always continue to tell each other. What is there that we should conceal from each other? How can it be that there is anything wrong in this our worship? If indeed there were anything wrong in it, it seems I should whisper in telling you. As for this, I am in no way able to hide myself. The Great Manitou himself personally told me what to do. Therefore we shall again begin singing," he said to them.

"Very well," they said.

Ghost, I tell you to-day;
(Repeat seven times.) [17]

He will worship you;
(Repeat three times.)
One who is greatly in need will worship you;
He will worship you;
(Repeat nine times.) [18]

You must paint this body of mine red;
(Repeat three times.)
You must paint this body of mine red;
You must paint the dog red;
You must paint this body of mine red.[19]

You will see me;
(Repeat thirteen times.)
You will see me, wi i.[20]

They began to dance. "Dance," the women were told.

I call out for those four;
(Repeat eight times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.) [21]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [22]

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[17] Compare p. 3 and references.
[18] Compare 73, 81, 101.
[19] Compare 73, 81, 89, 101.
[20] Compare 73, 81, 101.
[21] Compare 73, 81, 103 (and 155 partially; see the Indian text).
[22] Compare 73, 83, 103, 157.

Ma ni ye yo wi ᴀ ko ta wi no.
(Repeat five times.)
A ne mo te sa wi ᴀ ko ta wi no;
Ma ni ye yo wi ᴀ ko ta wi no;
(Repeat three times.)

Ke ka ya i ᴀ ne mi le di ᴀ o ne le mi ye ni wi to se ta mo i;
(Repeat four times.)

"Īniyā'pi wīʻmeʻsōtäwiwīʻse'niyᴀgw aiyō'ninaʻⁱʻ," ä'ʻināᵈtci kī'gänutᴀ ʻīni'ʻi meʻtoʻsäne'niwaʻⁱʻ. "Cewä'nᴀ wīʻwī'kuwäwᴀ nenīgānimᴀmīʻcīʻe'menānⁿᴬʻ. Upyä'nigä'ʻ meguʻu wīʻkīwiwī'ʻkuwäwʷᴬʻ; ā'gwi wīʻkīwikegeni'ʻiᵈtcinⁿⁱʻ. Nāʻkᴀ'ᵈtci māmᴀʻkāᵈtci'meguʻu tcītᴀpi'niᵈtciʻ īni'ʻi wīʻkīwiwīʻku'māᵈtciʻⁱʻ."

ʻŌ'ni nī'ʻcw äniwiʻci'mutcigi'meguʻu äʻkwāgōʻōtᴀ'mowāᵈtcⁱʻ. "Kīʻtcā'gipitcī'tᴀpi'pʷᴬʻ, kī'ʻināpwᴀ meʻtoʻsäne'niwᴀgᵏⁱʻ," ä'ʻineᵈtcⁱʻ. "Wī'ʻkuwātᴀ wīʻkī'yuʻsäwʷᴬʻ. Meʻtenō'ʻmeguʻu tcītᴀpi'niᵈtciʻi wīʻwīku'māᵈtciʻⁱʻ," ä'ʻineᵈtcⁱʻ. Äʻtcāgi'meguʻukwāgō'ʻōmeᵈtcⁱʻ. "ʻAʻau'." Ä'ʻnāgwāᵈtci wī'ʻkuwātᴬʻ. "Kīʻtcāgi'meguʻutcī'tᴀpipʷᴬʻ," ä'ʻineᵈtcⁱʻ. "Meʻtenōʻkä'ʻmeguʻu tcītᴀpi'niᵈtciʻi wīʻwīʻkumāᵈtciʻⁱʻ," ä'ʻineᵈtci meʻtoʻsäne'niwᴀgᵏⁱʻ. Äʻtcāgi'megutcītᴀ'piwāᵈtcⁱʻ. Īnigä'ʻipīn äʻkīwīʻkumāᵈtc äʻkīwimegupī'tigäᵈtci wīgī'yāpyänⁿⁱʻ. Kegimeʻsi'meguʻu äʻkīwipī'tigäᵈtc äʻtᴀ'ʻsenigi wīgī'yāpyänⁿⁱʻ. Äʻmānätenigiyu'gäʻi kīgä'noweᵈtcⁱʻ, äʻkᴀtawi'meguʻutcā'giwī'ʻkumāᵈtcⁱʻ. Upyänigä'ʻmeguʻu äʻkīwiwī'ʻkumāᵈtcⁱʻ. "Kīʻwī'kumenⁿᵉʻ," ᴀʻpenäᵈtci'megu ä'ʻināᵈtcⁱʻ. Meʻcegäʻmegō'naʻ uwī'yäʻᴀn äʻpemī'ʻkumāᵈtcⁱʻ. Mō'ʻtc ᴀpe'noʻᴀn äyīgi'megu "Kīʻwīʻkumenⁿᵉʻ," ä'ʻināᵈtci meʻce'megu nä'wāᵈtciʻⁱʻ. ʻŌ'ni käʻkyā'niᵈtciʻ äyīgi'meguʻu äʻwī'ʻkumāᵈtci meʻcemegō'naʻ uwī'yäʻᴀnⁿⁱʻ.

Āgwigä'ʻipi wīʻpᴀgō'ʻciʻsīgaʻi'gawuᵈtcⁱʻ. Kīʻci'megutcā'gimāwᴀ'ᵈtcīwāᵈtci wīʻku'metcig ī'nip äʻnᴀnā'tuʻcägi wīʻkī'ʻcipyāᵈtci wīnᴀ'megu mᴀ'mīʻcīʻᴬʻ. Kīʻcipyāᵈtc äʻnᴀnātu'ʻtawuᵈtcⁱʻ, äʻpeminā'ʻkᴀwī'nᴀwâ'pᴀmāᵈtci wīʻku'māᵈtciʻⁱʻ. Āne't äʻᴀʻce'noniᵈtcⁱʻ. Īni'p īnig äʻᴀ'pwiʻeᵈtcⁱʻ. Kīʻci'meguʻutcā'gipyāwāᵈtc äʻwäpiʻsīgaʻi'gawuᵈtcⁱʻ. Upyäni'meguʻu äʻkīwitᴀʻcitᴀne'gowāᵈtci mämīʻcī'ʻitcig äʻsīgaʻi'gäwāᵈtcⁱʻ. "Kā't u'wīyäʻᴀʻ säʻsäʻsitä'ʻäʻkiᵈtce wīʻsīgaʻi'gawuᵈtcⁱʻ," ä'ʻināᵈtci meʻtoʻsäne'niwaʻⁱʻ. "Mᴀ'n ä'ʻcikegi kemeʻtoʻsäneniwenenānⁿⁱʻ, i'ʻkwätige ne'nɪtigᵏᵉʻ. Māʻᴀ'gi mämīʻcī'ʻitcigi meʻtoʻsänenī'wiweni kīwiwe'tōwᴀgᵏⁱʻ. Wīnwāwᴀ'meguʻu māʻᴀ'gi kīwiwe'tōwᴀgi meʻtoʻsänenī'wiweni meʻtō'ᵈtcⁱʻ. U'wīyäʻᴀ nāʻkᴀ'ᵈtci tᴀ'ʻciwīʻcāwiʻᴀgā'wātᴀge wīʻkege'niʻsīgaʻi'gawuᵈtc īni'meguʻu wīʻkīʻcineneʻkä'netᴀgi ne'pōwenⁿⁱʻ. Īni' mᴀn ä'ʻcikegi nekīgänōnä'ʻenānⁿⁱʻ. Ī'ni wīʻpwāwiʻiʻcitä'ʻäyägwe wä'ᵈtciᵈtcāʻ ī'n āᵈtcimoʻe'nᴀgōwʷᵉʻ. Keʻkinawāᵈtcigäʻ īnᴀ nīna'wimeʻtoʻsäne'niwit ī'ni wīʻᴀnemiʻci'täʻātᴬʻ. Wīʻsäʻsäʻsi'meguʻuʻᴀgā'wātᴀmwᴀ wīʻkege'niʻsīgaʻi'gawuᵈtcⁱʻ; nāʻkᴀ'ᵈtci wīʻpōʻsimeguʻu-

This is what you are to hang up for me;
(Repeat five times.)
You will hang up a dog for me;
This is what you are to hang up for me;
(Repeat three times.) [23]

Finally I shall walk along with the lynx's water;
(Repeat four times.) [24]

"Eventually we shall all eat at the present time," the one celebrating the gens festival said to the people. "But our head ceremonial attendant shall go about inviting. And he shall go about inviting slowly; he shall not go about in a hurry. Moreover, he must only invite those who are sitting down."

Then two who had indeed strong voices gave out a call. "You will all sit down, you will tell the people," they were told. "The one who is to invite will walk around. Only those who are seated are they whom he will invite," they were told. They called out to all. "'A 'au'." The inviter departed. "You will indeed all sit down," (the people) were told. "Indeed only those who are seated are they whom he will invite," the people were told. They indeed all sat down. And then, it is said, he went about inviting them, entering the wikiups. He went about entering all the wikiups, as many as there were. And the offerings were many, and he invited indeed nearly all. He went about inviting them slowly. "I invite you," he always said to them. He invited any one of them. He said to any one he saw, "I invite you," even also to children. And he also invited old persons, anyone.

And, it is said, they were not served beforehand. As soon indeed as those who were invited had all gathered, then, it is said, it was asked whether the ceremonial attendant had come. As soon as he came, he was asked, and he started to look at those whom he had invited. Some had disappeared. Then, it is said, they waited for them. As soon indeed as all had come they were served. Those serving as ceremonial attendants went about slowly and served (the food). "Let no one desire to be served in a hurry," he said to the people. "This is how our lives are, women and men. These ceremonial attendants go about carrying life, as it seems. Moreover, if anyone anxiously desires to be served there in a hurry, he then has thought of death. That is how our offering is. That verily is why I tell you that you must not think so. And you may know by that sign that who shall continue to think thus is one who has a weak life. He will desire straightaway to be served in a hurry; and he will greatly desire to eat. And his soul is why he does so. It seems he will wish to eat

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[23] Compare pp. 73, 83, 103 (and 159, 161 approximately).

[24] Compare pp. 73, 83, 103, 159.

ʿᴀgā′wātᴀmwᴀ wīʿwī′ʿseni^{d}tc^{iʿ}. Nōgä′nawᴀnigä′ʿ īni′ni wīʿu^{d}tciʿi′ʿcawi^{d}tc^{iʿ}. Meʿtō′^{d}tci wīʿnawᴀ′^{d}tcimī′^{d}tcini^{d}tci kī′gänōn^{niʿ}. Ī′ni wīʿu^{d}tciʿiʿci′täʿä^{d}tc^{iʿ}. ʿŌ′n āne′t āgwi′meguʿu kägō′ʿi wīʿiʿcimᴀ′nineneʿkäne′tᴀgini mᴀ′ni kī′gänōn^{niʿ}. Meʿce′meguʿu äʿciʿsīgaʿiga′wātän^{niʿ}. Nāʿkᴀ′^{d}tc ā′gwi wīʿkege′niwī′ʿseni^{d}tci wīʿiʿcitäʿä^{d}tcin^{niʿ}. Ī′ni wīʿiʿci′täʿä^{d}tci meʿtoʿsä′nenīwᴀ pwāwi′meguʿukägō′ʿiʿiʿci′täʿāt^{ᴀʿ}. Īnᴀ^{d}tcā′ʿ ʿī′nānᴀ kenwä′ʿci wīʿmeʿtoʿsäne′niwit^{ᴀʿ}. Ī′ni mᴀ′n ä′ʿ cikeg^{kiʿ}.”

Ī′nip ä′nā^{d}tci meʿtoʿsäne′niwa^{ʿiʿ}. ʿŌ′nip äʿupyäni′meguʿuʿsīgaʿi′gäwā^{d}tci mᴀmī′ʿcīʿᴀg^{kiʿ}. Kīʿci′meguʿuʿsīgaʿi′gäwā^{d}tci wīnwāwᴀ′gäʿi wīʿmī′^{d}tciwā^{d}tc äʿsīgᴀʿᴀmāti′ʿsowā^{d}tc^{iʿ}. Kīʿci′meguʿumämye′ʿtcikīʿcä′wīwā^{d}tc^{iʿ}, “Ī′n äʿkīʿci′meguʿumämye′ʿtci kegimeʿsiʿ sīgaʿigawᴀge^{d}tci meʿtoʿsäne′niwᴀg^{kiʿ},” ä′ʿine^{d}tci kī′gänut^{ᴀʿ}. “ʿAu′,” äʿi′ʿciwä^{d}tc^{iʿ}.

“Nekīʿciwīnᴀkᴀkᴀnō′nāpenᴀ mᴀnᴀ′ʿᴀ kemeʿcōme′ʿsenān Aʿckutä′näʿsīw^{wᴀʿ}. Aʿcawe′ wīnᴀ kīʿciwäpā^{d}tcimōtug äʿcimᴀge^{d}tc^{iʿ}. • Wī′nᴀ ku′^{d}tci keʿkᴀ′ʿāʿsōw aiyō′ʿi wīʿtᴀʿciʿā^{d}tciʿā^{d}tcimwi′ʿtōnᴀgwe kägō′ʿmegu äʿcimᴀmātomo′yᴀgwin^{niʿ}. Aʿcawe^{d}tcā′ʿ wīnaiyätugekīʿciwäpā^{d}tci′moʿā^{d}tc uwī^{d}tcimanetowa^{ʿiʿ}. Wīnaiyō′ wī′nᴀ nekīʿcimeneʿtāmikwâpenᴀma′wāpen āʿku′näwᴀn^{niʿ}. Wī′naiyō′ wī′nᴀ keʿkᴀ′ʿāʿsōw ᴀ′ʿpenä^{d}tci wīʿme′neʿtāmitäpeʿsinutawā^{d}tc āʿku′näwᴀn^{niʿ}. Nā′ʿk wī′nᴀ mᴀ′ni nemᴀmātomō′nenāni wīʿcimeneʿtāminᴀnāʿpänetᴀm^{wᴀʿ}. ʿĪ′ni^{d}tcāʿ wī′n äʿcitäpeʿsi^{d}tc Aʿckutä′näʿsīw^{wᴀʿ}.

“Mᴀnᴀ′ʿkᴀ^{d}tcā′ʿ, nō′^{d}tc^{iʿ}, äpi′ni^{d}tcini wätā′pᴀnigi Wâpᴀ′nowᴀn īni′ni wīʿmeneʿtāmiwītᴀma′wā^{d}tcin äʿci′mᴀgin^{niʿ}. Äʿci′mini^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, wīʿinäne′māni^{d}tci meʿtoʿsäne′niwᴀn^{niʿ}. Ī′n äʿciwī′ʿcāmᴀgi wī′nᴀ mäneʿtā′mikᴀ′nōʿcitᴀ Wâ′pᴀnōw^{wᴀʿ}. ‘Kīʿci′miyᴀni inänemi māʿᴀ′gi meʿtoʿsäne′niwᴀg^{kiʿ}. Ī′n ä′nᴀge^{d}tci wīʿinā^{d}tci′moʿā^{d}tci mᴀnᴀʿᴀ änāʿsᴀmᴀ′piyᴀgwe äʿtᴀʿcimᴀmā^{d}tcinawiʿtōnᴀgwᴀ Aʿckutä′näʿsīw^{wᴀʿ}. Nāʿkᴀ′^{d}tci mᴀ′^{d}tcᴀʿpenäweni kīwigāpāmigᴀ′tenige wīʿpwāwi, nō′^{d}tc^{iʿ}, meʿceʿkāgwī′ʿiyāg^{keʿ}. ʿĪ′n^{niʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, ä′nᴀge^{d}tci wīʿinänetᴀmawī′yᴀme^{d}tci neneʿsämānānᴀn^{niʿ}, nāʿkᴀ′ mᴀni nekīʿcetä′menān äʿawᴀtᴀma′wᴀge^{d}tci tcāg äʿci′genig^{kiʿ}.

“‘ʿŌ′ni nā′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, mᴀnᴀ′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, wä′^{d}tcināwᴀ′ʿkwänig äpi′tᴀ Wâ′pᴀnōw^{wᴀʿ}. Äyī′g īni′megu äʿcikwâpenᴀma′wᴀge^{d}tci neneʿsämā′nānᴀn^{niʿ}. Nemeʿcōme′ʿsenāt^{eʿ}, nō′^{d}tc^{iʿ}, kīʿcimeneʿtāmikᴀnō′ʿciyᴀn inänemi neneʿsä′mānān^{nᴀʿ}. Äʿcime′nwikegi yō′ wī′nᴀ ketenä′nemipwᴀ na′ʿinaʿi känō′ʿciyäg^{kweʿ}. Īni^{d}tcā′ʿmegu nä′ʿ nīnā′nᴀ mᴀnᴀʿᴀ wīʿinä′nemᴀ^{d}tci neneʿsä′mānān ᴀʿpe′näweni wīʿpwāwimeʿceʿkāgwī′ʿiyāge mᴀ′ni negu′ti mīʿsō′n änegiʿkuʿckᴀmō′ʿiyāg^{keʿ}. Kīnwā′wᴀ yō′ wī′n äʿmanetō′wiyägwe kekīwikegeʿckōte′ʿcipenᴀ māʿᴀ′ni nīʿsōne′nānᴀn^{niʿ}. Īni^{d}tcā′ʿi wä′^{d}tci meʿcena′ʿmeguʿu pemiwäpᴀtotā′ʿsenān^{niʿ}. Ī′ni wīʿinä′nemᴀ^{d}tci māʿᴀ′gi nī^{d}tcimeʿtoʿsäne′niwᴀg^{kiʿ}. Īni^{d}tcā′ʿmegu inänetᴀma′wināge mᴀ′ni nekīʿcetä′menāni nā′ʿkᴀ mᴀnᴀʿᴀ neneʿsä′mānān^{nᴀʿ}. Ī′n ä′nᴀge^{d}tci wī′nᴀ mᴀ′nᴀʿᴀ Aʿckutä′näʿsīwᴀ wīʿinā^{d}-

the offering for the last time. That is why he thinks so. And some will not think anything of this offering. Indeed they serve them the food in any way. Again, one may not wish to eat in a hurry. That is what a person will wish who is not impatient. He verily is the very one who will live long. That is how this is.

That, it is said, is what he told the people. Then, it is said, the ceremonial attendants indeed served (the food) slowly. As soon as they had served (the offerings) they also served themselves (some offerings) to eat. As soon as they were surely all done, the one celebrating the gens festival was told, "Now we have certainly served all the people." "Very well," he said.

"We have already spoken at length to this our grandfather, the Spirit of Fire. He must have probably told long ago what we said to him. For he was appointed to interpret anything for us here whenever we worship. Verily a long time ago he has probably begun to inform his fellow manitous. As for himself, we have already first scattered tobacco for him. For he is selected always to first enjoy the tobacco. And he has first thought highly of our worship. That verily is how he the Spirit of Fire is satisfied. "The Wâpanōwa who sits verily yonder, so be it, in the east is he whom he will first tell what I said to him. He said to me, so be it, that he would bless the people. That is what I implore of the Wâpanōwa who first spoke to me. 'Bless these people the way you have told me.' That is what we told this one, the Spirit of Fire, who is moving for us as we sit facing him. Moreover, if evil disease stands about, may it not, so be it, strike us. That, so be it, is how we told him to bless because of our tobacco and this cooked food of every kind which we hand him.

"And again, so be it, as regards the Wâpanōwa who sits yonder, so be it, in the south. We also scattered our tobacco for him in the same way. Our grandfather, so be it, thinks of our tobacco as when you first had spoken to me. You thought righteously of us when you spoke to me. Therefore you will think of our tobacco so that disease will not strike us who belong to this single gens. For you who are manitous have brought it about that we are possessed of these our gentes. That verily is why I finally begin to ask it of you. You must bless my fellow people this way. Therefore bless us because of this our cooked food and this our tobacco. That is what we told this Spirit of Fire to tell for us, and say it to the Wâpanōwa. Verily long ago, so be it, he must have begun to tell him.

tcimwiʿtawī′yāme^{d}tci wī′ʿinā^{d}tci WâpA′nowAn^{ni}ʿ. Aʿcawe^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, kīʿciwī′nAwäpiʿā^{d}tci′moʿā^{d}tc^{i}ʿ.

“ʿŌ′ni wī′nA nāʿkA′^{d}tci mAnA′ʿkA wä′tApitA wä^{d}tcipAgiʿci′monigi Wâ′pAnōwA wä^{d}tcipAgiʿci′monig^{ki}ʿ. ‘Naʿi′, nemeʿcōmeʿsenā′t^{e}ʿ, wī′n äʿci′meguʿunaʿige′nōʿig inäneminā g^{ke}ʿ. Wīʿiʿci′kenwäʿcimeʿtoʿsänenī′wiyāg^{ke}ʿ, inäne′mināg^{ke}ʿ.’ Ī′n ä′nAge^{d}tci wī′n^{nA}ʿ.

“ʿŌ′ni wī′nA mäme^{d}tcinäʿ äʿkAnō′nAge^{d}tci mAnA′ʿk^{A}ʿ, nō′^{d}tc^{i}ʿ, ăpi′tA wä′^{d}tci, nō′^{d}tc^{i}ʿ, keʿsī′yānig äpi′tA Wâ′pAnōw äʿmAmāto′mAge^{d}tc^{i}ʿ. ‘Nemeʿcōme′ʿsenāt^{e}ʿ, wī′nA ketemina′wināge kenwäʿci′meguʿu wīʿiʿciʿAnemiwāwī^{d}tcänA′mAge^{d}tci nī^{d}tcimeʿtoʿsänenīnān^{nA}ʿ. Inäne′mināge kAnā′ʿ mAniʿi änegiʿkuʿckAwī′ʿiyāge negu′ti mīʿsōn^{ni}ʿ. Kīnwā′wai yō äʿmanetō′wiyägwe kekīʿciwāwīwāwītāpwA māʿA′ni nīʿsōne′nānAn^{ni}ʿ. Īni^{d}tcāʿ wä^{d}tci′meguʿu wīʿcā′menāge wīʿketeminuʿta′wiyāge ʿīnugi mA′n äʿmAmāto′tAmāge mīʿcī′ʿiyägwe mīʿcā′m^{mi}ʿ. Īniyō′ wī′n äʿci^{d}tcāʿikeʿkA′ʿAmägwe wīʿiʿciʿtcigäyān^{ni}ʿ. Īni^{d}tcā′ʿmeguʿu äʿciʿtci′gäyān äʿcikeʿkAʿAma′wiyäg^{kwe}ʿ. Āgwi negu′taʿi kägō′ʿmeguʿu iʿcikīwāniʿtcigä′yānin^{ni}ʿ. Īni^{d}tcā′ʿ kīʿinä′nemāpwA māʿA′gi wī^{d}tciʿsō′mAgigi wīʿAnemi, nō′^{d}tc^{i}ʿ, nänätA′mowā^{d}tc äʿAnemikugwäʿkāpātā′ninigi mA′ni ketA′ʿkimwāw^{wi}ʿ. KīnwāwA yō′ mA′n äʿmanetō′wiyägwe ketA′ʿkimwāw^{wi}ʿ. Nā′ʿkA wī′nA mAni′ʿi kekīʿcegumwā′w äʿAnemikugwäʿkināgwA′tenigi wīʿAnemimämenwinänätA′mowā^{d}tc^{i}ʿ. Īni′meguʿu äʿcipe′ʿkinAtawäne′menāge wīʿinänetAma′wiyāge mAnAʿA neneʿsä′mānān äʿnīgānimeʿckine^{d}tcä′ʿtōnāg^{ke}ʿ. MAni′ nāʿkA′^{d}tci wīʿse′niwen īni′meguʿu wīʿinänetAma′wiyāg^{ke}ʿ. Īni^{d}tcā′ʿmeguʿu mAni′ʿi kīʿinä′netāp^{wA}ʿ. KātA pwāwineneʿkäne′tAgägu äʿtAʿciketeminawī′ʿiyägwe äʿci′miyägwe^{d}tcā^{ʿi}ʿ. Ī′ni wīʿwâpA′tAmäg^{kwe}ʿ.’ Cī′ nä′pe wī′nA mA′n änA′g^{ki}ʿ. Keʿte′nA kīʿiʿci′täʿäp^{wA}ʿ. Īni^{d}tcā′ʿ wī′nA mAnA′ʿA wīʿiʿciʿā^{d}tcimoʿā^{d}tc Aʿckutä′näʿsīwA täyäʿtAgwi, wī′nA nō′^{d}tc^{i}ʿ, kemeʿcōme′ʿsenān^{nA}ʿ. Īnī′yätug äʿciwī′nAwītA′mawā^{d}tc uwī^{d}tcimanetowa^{ʿi}ʿ. ‘MA′ni wī′n äʿci′miwā^{d}tci wīʿine′nAgōwe kōʿciʿseme′nānAg^{ki}ʿ.’ Īni^{d}tcā′ʿyätug änā^{d}tci WâpAnowaʿ Aʿckutä′näʿsīw^{wA}ʿ.

“MA′ni nāʿkA′^{d}tc^{i}ʿ. U′gimāw utō′täweni wīʿmenwi′genig^{ki}ʿ. Ī′n äʿcinAtotā′ʿsAge^{d}tc^{i}ʿ. MAnAʿkA′meguʿu wīʿAnemimämenwi′genigi mA′ni pämāmeʿki′ʿsenigi, naʿī′ äʿkuʿkänetāgwA′tenig īninā′ʿ äʿcinAtotAma′wAge^{d}tci wīʿinänemī′yAme^{d}tc^{i}ʿ. WīʿkAʿcki′mAge^{d}tci′meguʿu ketōgimāmenānAni wīʿtäpAʿkwiʿAnemiwī^{d}tcimeʿtoʿsänenīmemAg^{kwe}ʿ. Ī′n äʿcinAtotā′ʿsAge^{d}tc^{i}ʿ.

“MA′ni nāʿkA′^{d}tc^{i}ʿ. Māʿa′ʿi keteʿkwaiyōmenā′naʿi wīʿmenwimeʿtoʿsänenī′wini^{d}tc^{i}ʿ. Ī′n äʿciwīʿcā′mAge^{d}tc^{i}ʿ. NāʿkA′^{d}tc Apenoʿaʿi wīʿmämenwi′meguʿukīʿcikīʿci′gini^{d}tc^{i}ʿ. Ī′n äʿciwīʿcā′mAge^{d}tc^{i}ʿ. Ā′gwi wīʿnōteʿkAnawā′ʿcini^{d}tc^{i}ʿ, wīʿtäpAʿkwi′megumeʿtoʿsänenī′wini^{d}tci wīʿinäne′māwā^{d}tc^{i}ʿ. Ī′n äʿci′meguʿukīʿkīʿki′mAge^{d}tc^{i}ʿ. Wīnwā′wA yō wī′nāniʿi käʿtcineneʿkänemāwā^{d}tci^{ʿi}ʿ. Īni^{d}tcā′ʿi wīʿinäʿinäne′mäwAgi wīʿAnemikuʿkwäʿkāpAtA′mini^{d}tci mA′n utō′ʿkimwāw^{wi}ʿ. Wīʿ-

"And moreover, with respect to the WâpANōWA who sits yonder in the west. 'Now, our grandfather, bless us in a way which is right. Bless us so that we may thus live a long time.' That is what we say to him.

"And lastly we address the WâpANōWA who sits, so be it, yonder, so be it, in the north, as we worship him. 'Our grandfather, bless us so that for a long time we continue to play with (i. e., associate with) our fellow people Bless us, especially us who belong to this single gens. For you who are manitous have already mentioned these our names (i. e., gentes). That, verily, is why we implore you to hear us with compassion to-day as we worship this sacred pack which you have given us. For that verily is how you directed that I should conduct the ceremony. Verily I perform it as you directed me. I have not done this wrongly in any way. Therefore you will bless these my clansmen so they may continue, so be it, to see this your earth as it continues to change its appearance. For this earth is yours who are manitous. And may they continue to happily see this your sky as it continues to change its appearance. That indeed is what we strongly desire of you, that you so bless us because of this our tobacco which we first extend to you with open palms. Moreover, bless us in the same way because of this food. Therefore you will think of this. Do not fail to remember where you blessed me and what you said to me. You must look at that.' Yea, that is what I truly said to him. Surely you will think so. That verily he, this Spirit of Fire, must tell them so collectively, so be it, he who is our grandfather. That, it seems, is what he has told his fellow manitous. 'This is what our grandchildren told me to say to you.' That indeed is what the Spirit of Fire has told the WâpANOWAGI.

"Moreover, this: May the chief's town be in security. That is what we ask of them. May this earth rest in great security till yonder distant time, and we ask from them that they bless us at the time when there is thought of changing it. May we indeed persuade them that we continue throughout to live with our chief. That is what we ask of them.

"And this: May these our women live in good health. That is what we implore them. Moreover, may the children all grow up safely. That is what we implore them. They must bless them so that they do not perish prematurely, but (on the contrary) so that they may live their full span of life. That is what we insist upon. For they are the ones of whom they think especially. Therefore they will bless them so that they will continue to see this (the manitous')

pwāwinā'ʿkᴀkägōʿnaʿikīwitᴀnᴀmᴀᵈtciʿe'gwiniᵈtc ī'ni wīʿinäne'māwāᵈtc ᴀpenoʿᴀnⁿⁱʿ.

"Īniᵈtcāʿ änāᵈtci'moʿāᵈtci wīnai'yätuge mᴀnᴀ'ʿᴀ kemeʿcōme'ʿsenānᴀ tä'yäʿtᴀgw Aʿckutä'näʿsīwʷᴬʿ. Aʿcawe'ᵈtcāʿi kīʿciwäpāᵈtcimo'ʿätugᵏᵉʿ. Nāʿkᴀ'ᵈtci mᴀnᴀ'ʿᴀ 'A'nenägi Täyäpī'gwäʿcigᴀ' änäwe'niwitᴀ wī'nᴀ näʿi ke'ʿkᴀʿugw uwīᵈtcimanetowaʿi nāmitäʿäʿāgᴀni wīʿkeʿkä'netᴀg änemi'meguʿuʿiʿcitäʿᴀtᴀmo'wᴀgwäni kemeʿtoʿsäneniwiwenenānⁿⁱʿ. Īnᴀ'meguʿu wīʿpwāwiwāwᴀnäne'menᴀgᵏʷᵉʿ. 'Ō' nā'ʿkᴀ māʿᴀ'n Aʿckutänä'ʿsiwᴀni kägōʿ iʿciwᴀnāᵈtcimonite ʿīnᴀ'meguʿu käʿkᴀʿwäweniwi'tᴀ wīʿwīgätā'ᵈtcimuᵈtcⁱʿ. Wīnwā'w ᴀnōʿkānegōg uwīᵈtcimanetō'wāwaʿi wīʿtᴀ'ʿciwāwītawāʿkwāpᴀ'menᴀgᵏʷᵉʿ. Wī'nᴀ mᴀ'nᴀʿᴀ wīʿᴀnemiwāwīgätātotᴀ'mōnᴀgwe kägō'ʿ äʿcipeʿtāᵈtcimo'yᴀgwinⁿⁱʿ. Mᴀnᴀ'ᵈtcāʿ wīʿwīgätāᵈtcimwi'ʿtōnᴀgwe Aʿckutä'näʿsīwʷᴬʿ. Āgwi' kägōʿi wīʿiʿciwāwᴀneʿckāʿinuʿtō'nᴀgwinⁿⁱʿ. Ānemiʿämigᴀ'tenigi'meguʿu mīʿcā'mikᴀ'nawīn ī'ni wīʿinā'totᴀgᵏⁱʿ. 'Ō'ni wī'nᴀ kägō'ʿ iʿciwᴀnīʿkäte māʿᴀ'n īni wīʿāᵈtcimwi'ʿtāguᵈtc A'nenägi Täyäpīgwäʿci'niᵈtcinⁿⁱʿ. Ī'n äʿcaiyāneʿkäwiʿᴀnōʿkāne'gowāᵈtci winwā'w uwīᵈtcimanetō'wāwaʿⁱʿ. Īniᵈtcā'ʿyätug äʿkīʿcimämenwiwītᴀma'wāwāᵈtci mämātomemᴀ'geᵈtciʿi Wâpᴀ'nowaʿⁱʿ.

"Nā'ʿk ī'n ai'yāʿkow äʿuᵈtciʿse'tōwāᵈtci 'negu'twāpyägᵏⁱʿ,' äʿitᴀ'mowāᵈtcⁱʿ. Aiyᴀnigämäʿi nätotᴀma'wᴀgeᵈtci wīʿpwāwikīwimäneʿcīgwägā'pāʿiniᵈtci nekwīyeʿsäʿemenā'naʿ īna'ʿi täpᴀʿkwineʿtoʿsänenī'winite na'ʿinaʿ äʿkwiwäpänetᴀmu'gwäʿigi mᴀ'n utō'ʿkimwāwʷⁱʿ, wīnwā'wᴀ ʿīnaʿtcāʿ tᴀne'ʿsiniteᵉʿ, wᴀ'nimōᵈtc äʿkwimᴀneʿsenowänetᴀmu'gwäʿigi kīnāgwi wīʿpyäᵈtcimāmīʿcāᵈtciʿoniᵈtc uwäʿcī'ʿōnwāwʷⁱʿ. Ī'n aiyᴀni'gäʿmäʿi nätotā'ʿsᴀgeᵈtci wīʿinänemī'yᴀmeᵈtcⁱʿ. Īniᵈtcā'ʿyätuge wī'nᴀ mᴀnᴀʿᴀ ai'yāʿkowi wä'ᵈtcikᴀ'nōnāᵈtc Aʿckutä'näʿsīwʷᴬʿ. Āʿkowī' yō uᵈtc ī'n nekᴀnōtᴀ'māgōgᵏⁱʿ.

"Mᴀni' nāʿkᴀ'ᵈtcⁱʿ. Āʿco'wi menoʿtᴀnwe wāwuᵈtci mämyāʿcikᴀnōnenowᴀgwänᴀ nānō'tᴀᵈtcāʿ wī'nᴀ wīʿpōnänene'menᴀgᵏʷᵉʿ. Ī'n äʿci'miwāᵈtcⁱʿ. Īniᵈtcāʿ äyī'g äʿcinᴀtotā'ʿsᴀgeᵈtcⁱʿ. Meᵈtci'meguʿu pōʿsi pwāwipōninenekänemeno'wᴀgwänᴀ naiyänenwi'meguʿu wī'n u'wīyawi wīʿāwᴀtᴀgᵏⁱʿ. Īniᵈtcāʿ, äyīgi nätotā'ʿsᴀgeᵈtci wīʿinäne'menᴀgᵏʷᵉʿ. Wīʿtäpwäʿtawiyᴀmeᵈtci'meguʿu. Ī'n äʿcimᴀgeᵈtcⁱʿ.

"Nā'ʿkᴀ wī'nᴀ neguta'ʿ iʿcinᴀʿpi'ʿsaiyāgᵏᵉʿ, wī'nᴀ nō'ᵈtcⁱʿ, wītämᴀgete nᴀtu'pᴀnite nenīwᴀ'megu wīʿne'ʿsᴀgeᵈtcⁱʿ. Ī'n äʿcinᴀtotā'ʿsᴀgeᵈtcⁱʿ.

"'Ō' nā'ʿkᴬʿ, wī'nᴀ māʿa'ʿⁱʿ, nō'ᵈtcⁱʿ, äyī'g ā'ᵈtcimäwᴀ nänaʿineᵈtcātᴀmāguᵈtciʿi mämātomäweniwiᵈtcⁱʿ, pägā'ʿtawuᵈtci nänaʿeʿsᴀmi'niᵈtciʿⁱʿ. Īni'ʿ äyī'g änemimämenwīʿkᴀmāgugwäni wīʿtäpᴀʿkuʿckᴀminiᵈtci'meguʿu meʿtoʿsänenī'wiwenⁿⁱʿ. Iʿcikᴀ'nōnäwʷᴬʿ. Īniᵈtcā'ʿ, wī'nᴀ nō'ᵈtcⁱʿ, wīʿinä'nemāᵈtcⁱʿ.

earth as it changes its appearance. Also they must bless the children so they are not pained by anything.

"That verily is what he very likely, our grandfather, this Spirit of Fire, told them collectively. He probably has indeed begun to tell long ago. Moreover, this one who is called 'He who lies with his eyes bulging in the smoke hole' also has been named by his fellow manitous to know the inmost thought of us as we indeed continue to think any way whatever of our lives. He indeed will not fail to think of us. Oh, also if this Spirit of Fire in any way makes a misstatement he is the one designated to carefully tell (exactly what we said). They are employed by their fellow manitous to watch us from both sides. He, this one, shall continue to very carefully tell us if we make an error in what we say. Verily this one, the Spirit of Fire, shall carefully report for us (what we say). He will not thereby hear from us anything which is evil. As (this) sacred pack speech is, he will tell it. And if he forgets anything this one, He Who Lies with His Eyes Bulging in the Smoke Hole, shall then tell it for him. That is how in turn they are employed by their fellow manitous. That verily, it seems, is what they have well told to the Wâpanōwagi whom we worship.

"Again, they have placed as the very last that which they call 'one slice.' A little bit more than that is what we ask from them so that our boys may not stand about with shamed faces if they live long enough to reach the time when they (the manitous) begin to think of this their earth, and if they are present indeed whenever by chance (the manitous) plan war for (this earth), may they confidently highly decorate themselves with their paint. That is how we ask them to bless us a little more. That verily is probably why this Spirit of Fire told them that the very last thing. They too have told me that as the last thing.

"Moreover, this: Whoever from the other side shall talk evilly of us shall verily cease thinking of us prematurely (i. e., so his plans will miscarry). That is what they told me. That verily also we ask of them. And whoever does not cease thinking too much of us shall instead curse himself. That verily is also how we ask them to bless us. Indeed they must believe us (i. e., grant our prayers). That is what we say to them.

"Again, if we should fill some one's place, so be it, if we accompany a person on the warpath, may we kill a man. That is what we ask of them.

"Oh, he also mentioned these also who handle (the offerings) for him whenever he is worshipped, and who cook the food which is boiled for him. Also whoever continues to take the greatest pains shall attain his (allotted span of) life. That is what he said of him. Therefore, so be it, he will bless him that way.

“NāʿkA′^{d}tci negutaʿ iʿci wī^{d}tcä′wänite meʿtoʿsäneniwAni′meguʿu wīʿne′ʿsāni^{d}tc^{i}ʿ. Ī′n äʿcinAtotā′ʿsAge^{d}tci wīʿinänetAmawī′ỵAme^{d}tci kīwiʿAnōʿkānemAge^{d}tciʿ^{i}ʿ. Wī′nA ku′^{d}tc ī′n äʿcikA′nōnā^{d}tc^{i}ʿ.

“NāʿkA′^{d}tci māʿa′ʿiʿ cägAʿsai′yāgin änemiʿAtAmā′nāni^{d}tciʿi wīʿinä′nemā^{d}tc^{i}ʿ. Īni^{d}tcā′ʿi wīʿiʿciketemina′wāwā^{d}tc^{i}ʿ. Ō′ni pemāgwApi′ni^{d}tcin i′ʿkwäwAn äyī′gi pemāte′ʿsiweni wīʿinä′nemäw^{wA}ʿ.

“NāʿkA′^{d}tc īnu′gi mAni′ʿi äʿtAʿcinānīmīʿkAmi′ni^{d}tciʿi mA′n änäne′miwā^{d}tc^{i}ʿ, äyīgi′meguʿu īni′ʿi wīʿtäpAʿkwi′meguʿu äʿkeʿkyäwenī′winigi wīʿAneminānīmīʿkA′mini^{d}tc^{i}ʿ. Ī′ni wīʿinä′nemā^{d}tc^{i}ʿ. Meʿcemegō′naʿi tAʿswi′meguʿu nīminīmi′ni^{d}tciʿ ī′ni wīʿinäne′māwā^{d}tc^{i}ʿ. Ī′n äʿcinAtotā′ʿsAge^{d}tc^{i}ʿ. Īni^{d}tcā′ʿyätuge kīʿcinā^{d}tci′moʿā^{d}tci wī′nA mAnA′ʿA Aʿckutä′näʿsīwA WâpAnowaʿ^{i}ʿ.

“ʿŌ′ wī′nA wī′nA Wâ′pAnōw A′ʿcigAn u^{d}tc mAneʿsenowigīw^{wA}ʿ. Īni^{d}tcāʿ äʿcinAtotāʿsāwā^{d}tci māʿA′gi Anemimeʿtoʿsäneniwag^{ki}ʿ. Ī′ni^{d}tcāʿ wīʿinä′nemägwe māʿA′gi kōʿciʿseme′nānAg^{ki}ʿ. Ī′n äʿciwīʿcā′menāgwe mAnAʿA käteminawäg^{kwA}ʿ. Īnī′yätug änā^{d}tci mAnA′ʿA kemeʿcōmeʿsenän Aʿckutä′näʿsīwA WâpAnowaʿ^{i}ʿ. Īnikuʿi wīnwāwA′^{d}tcāʿi wīʿiʿcitäʿāʿsowAgi māʿA′n āʿku′näwAwAni wäpipA′ʿtApAʿtäʿpwāt^{e}ʿ. Īni′kuʿi yō′w ä′nAge^{d}tc^{i}ʿ. Keʿte′nA wīʿiʿcitä′ʿäwAg^{ki}ʿ.

“MAni′ nāʿkA′^{d}tci wīʿse′niwen īni′megu wīʿinänetA′mowā^{d}tci nekīʿcetä′menān^{ni}ʿ. NāʿkA′^{d}tci näʿkwāpetAmāgo′wā^{d}tciʿi mAni′ʿi äwAtenAma′wAge^{d}tc ī′ni kenā′^{d}tci wīʿiʿcineneʿkäne′māwā^{d}tc^{i}ʿ. MA′ni ne′ʿki wīʿAnemimāmī′^{d}tcīwA mAnAʿkA′meguʿu umeʿtoʿsänenī′wiwen äʿkwāpyä′ʿsenig^{ki}ʿ. WīʿAnemimāmī^{d}tcī′wA mA′ni mämātomī′nAmeg^{ki}ʿ. Ī′ni wīʿinä′nemā^{d}tc^{i}ʿ. Ī′ni wī′nA mAnA′ʿA wīʿinā^{d}tci′moʿā^{d}tci kemeʿcōme′ʿsenān^{nA}ʿ. ‘Ī′ni inänemāʿkAn^{ni}ʿ,’ wī′ʿinā^{d}tci WâpA′nowaʿ Aʿckutä′näʿsīw^{wA}ʿ. Īni^{d}tcā′ʿi wīʿinäne′menAg^{kwe}ʿ. Īni^{d}tcā′ʿi wīʿu^{d}tcikenā^{d}tciwäpiʿAtAʿAtāʿpAtA′mAgwe kemeʿcōmeʿse′nānAg äwAtenAma′wAge^{d}tci WâpA′nowAg^{ki}ʿ. Ī′ni^{d}tcāʿkä′ʿ kīnwāwA wīʿiʿcimenwinawäʿckā′gwiyägw äwAtenAmā′gäyāg^{ke}ʿ. Wīʿu^{d}tciwīʿse′niyäg^{kwe}ʿ, i′ʿkwätige nāʿkA′^{d}tci nenīti′g^{ke}ʿ. Wīʿseni′g^{ku}ʿ!” ä′ʿinā^{d}tc īnA nenīw^{wA}ʿ.

“Īnigä′ʿmegu wīnAnä′ʿ kīnānA wīʿnAtawiwäpinā′gäyAg^{kwe}ʿ. Aiyō′ninaʿi nīmiwaʿi′gAnAn āwA′ʿsīmäʿi wīʿtA′ʿsōʿseg^{ki}ʿ. Wīʿmenwi′megutAʿsōʿsenōn^{ni}ʿ. Medāʿswawaʿī′mAgAʿke ʿī′ni wīʿkīci′meguʿu wīʿtAʿsōne′nugwäni tA′ʿsoʿseg^{ki}ʿ. AʿckA′^{d}tci wīʿmānō′ʿsenōni wīʿcā′wi ʿō′meʿcegä′ʿ īni′megu. Naʿi′, wäpināgä′ʿitāw^{we}ʿ,” ä′ʿinā^{d}tc^{i}ʿ.

Tti la ye ke wi ta mo ne i no ki;
(Repeat four times.)
Ma ma ya ke wi ta mo ne i no ki;
Tti la ye ke wi ta mo ne i no ki;
(Repeat four times.)

"Moreover, if they go along anywhere with (a war party), may they indeed slay a human being. That is how we ask them to bless those whom we ordered about (i. e., the ceremonial attendants). For that is how he spoke of them.

"Moreover, he shall bless these who have continued to smoke what we smoke. Therefore he shall so bless them. And he also shall bless the women who have been seated in clusters with life.

"Moreover, those who have been dancing to-day for this with which they (the WâpAnowAgi) blessed me, also they shall attain old age so that they will continue to dance for it. That is how he shall bless them. They will bless that way just as many as danced steadily. That is what we ask of them. That verily he, this Spirit of Fire, must have told the WâpAnowAgi.

"Oh, he the WâpAnōwA, to be sure, is of such a nature that one side of him is for war. That verily is what these future (i. e., living) people ask of him. That verily is how you will bless these our grandchildren. That is how this one whom you blessed implores you. That, it seems, is what this our grandfather said to the WâpAnowAgi. Verily indeed they will be reminded of (this) by this tobacco when they begin to puff it. That indeed we told him formerly. Surely they will think so.

"Moreover, they must think the same way of the food which is cooked. Moreover, they must gradually think the same of those who received and transmitted to them this which we offer them (i. e., the ceremonial attendants must be blessed the same way). He shall continue to eat this as far as his life lasts. He shall continue to eat what is offered in prayer. That is what he must think of them. That is what this our grandfather shall tell him. 'You had better bless them that way,' is what the Spirit of Fire will say to the WâpAnōwAgi. That verily is how they will think of us. That verily is why we gradually take up into our mouths that which we extend to our grandfathers the WâpAnowAgi. And that verily which we have offered will in this way benefit you. It is why you will eat, women, and men. Eat!" that man said to them.

"And now we also had better begin to sing. At this time there will be more dancing songs. There will indeed be just the right number. In 10 years there will be as many as there ever will be. Later on there will be may of them perhaps or they may be the same. Well, let us begin singing," he said to them.

Ghost, I tell you to-day;
(Repeat four times.)
Early, I tell you to-day;
Ghost, I tell you to-day;
(Repeat four times.)[25]

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[25] Compare p. 3 and the references cited

Ki ma ma to me ga;
(Repeat three times.)
Me ma ko te si ta ki ma ma to me ga;
Ki ma ma to me ga;
(Repeat six times.)

Ma ni ni ya wi me dko na ma wi no o;
(Repeat three times.)
A ne mo te sa me dko na ma wi no o;
Ma ni ni ya wi me dko na ma wi no o
(Repeat.)

Wi i ne wi ya ne;
(Repeat 14 times.)
Wi i ne wi ya ne wi i.

“Īni mA′n äʿkīʿcinā′gäyAg^{kweʿ}. Awiyātuge′meguʿu pemiʿse′nyäwAgi māʿA′gi kīʿkāne′nānAg^{kiʿ},” ä′ʿinā^{d}tc^{iʿ}. “Āgwigä′ʿi wīʿkege′nimAgwe wīnwāwA′megu. Äʿpīʿtciʿsenyä′gwäʿigi wīʿAʿpīʿtciʿse′nyäwAg^{kiʿ},” ä′ʿinā^{d}tc^{iʿ}. Awiyātugägä′ʿmegu äʿpemiʿse′nyäwā^{d}tc^{iʿ}. “Īni′kuʿ äʿcime′nwikeg^{kiʿ}. Ī′n äʿciʿAgāwānAgi wīʿiʿca′wiwā^{d}tc^{iʿ}. Ā′gwi wīʿsäʿsäʿsikīgäno′yägwini kīʿciʿAʿcenō′ʿiyān^{niʿ}. Āgwigä′ʿ mAni wīʿtAʿciʿaiyō′ʿikāgikāgigäneniwī′yānin^{niʿ}. Meʿcena′ʿmegu kAbō′twe nī′ʿAʿcen^{nuʿ}. Meʿtō′^{d}tci nō′mAgäwe nīʿmeʿtoʿsänenīw^{iʿ}. ʿŌ′ni mA′ni mAnAʿkAmegu kīʿAnemipemipemenāp^{wAʿ}. Äyīgigä′ʿmegu kīʿAnemiʿAʿpäʿAʿpä′nemup^{wAʿ}. Meʿcena′ʿmegā′peʿ kAbō′twe kīʿAʿpänemō′nutāpwA mA′ni^{ʿiʿ}. Āgwi′gäʿ u′wīyäʿA mAni′ʿi nAnā′ʿci wīʿmeʿtcikAnōne′gwi^{d}tcin^{niʿ}. ‘Ī′niyāp äʿketemi′nōnān^{niʿ},’ ā′gwi wīʿi′gwi^{d}tcin u′wīyä^{ʿAʿ}. Wīʿāʿpe^{d}tci′meguʿuneneʿkänetA′mugwänA ʿī′nānānA wīʿketemi′nāgwitA mAni′ʿi mīʿcā′m^{miʿ}.

“Āgwigäʿ nī′nA ne′ʿci ʿumīʿcāmetA′mānini mA′ni mīʿcā′mi kegiʿkwäwe′meguʿu ketepänetāpenA nāʿkA′^{d}tci kegA′peno^{ʿeʿ}. Mōʿtci′meguʿu pwāwinaʿetu′nämutA mAni′ʿ äyīgi′meguʿu umīʿcāmetAm^{wAʿ}. WīnA′näʿi kī′gänuʿsA kägō′^{ʿiʿ}. Meʿce′naʿ āgwi′gäʿi mā′mAʿkā^{d}tci kī′ʿcigitA wīʿnaʿikākīgä′nu^{d}tcin^{niʿ}. Meʿcekuʿmegō′na^{ʿiʿ}. Īni′ mAn ä′ʿcikegi kemīʿcā′menān^{niʿ}. Wīʿpwāwikuʿse′tAmäg^{kweʿ}, ī′ni wä^{d}tc īn ine′nAgōw^{weʿ}. Meʿcemegō′naʿ u′wīyäʿA ‘nīʿkī′gän^{nuʿ}’ äʿcitäʿägwänA wīʿkī′gänōw^{wAʿ}. WīnAgä′ʿmeguʿu wīʿtä′piʿtōw u′wīyaw^{wiʿ}. SegiʿkänetAg u′wīyäʿA wīnA′näʿi wīʿsegiʿkänemegwi′meguʿu mA′ni mīʿcā′m^{miʿ}.

“Ā′gwi nī′nA me′ʿtenōʿi wīʿtAʿciʿsegiʿsegiʿkänemegwī′yānin^{niʿ}. Meʿcemegō′na^{ʿiʿ}. Aiyīmīgwāmīgu^{d}tcā′ʿmeguʿu wīʿneneʿkänetAmägwe nAgA′mōnAni nāʿkA′^{d}tci kAnakA′nawīn^{niʿ}. Mānewiyu′meguʿu mA′ni keteʿciʿtcigä′ʿipen^{nAʿ}. Ā′gwi me′^{d}tci pō′ʿsi wä^{d}tcinowiʿtcigäʿī′yAgwin^{niʿ}. Īni′meguʿu āmuʿciwīʿcigineneʿkäne′tAmägwe māʿA′ni kenAgAmōne′nānAn^{niʿ}. MA′nigäʿ wä′^{d}tc^{iʿ} ‘AʿckA^{d}tcimä′^{ʿiʿ}’ äʿci′g^{kiʿ}. Īnu′-

He will worship you;
(Repeat three times.)
One who is greatly in need will worship you;
He will worship you;
(Repeat six times.)[26]

You must paint this body of mine red;
(Repeat three times.)
You must paint the dog red;
You must paint this body of mine red;
(Repeat.)[27]

You will see me;
(Repeat 14 times.)
You will see me, wi i.[28]

"We have now finished singing. Indeed these our friends are still eating," he said to them. "And we are not to hurry them. They may eat as fast or as slow as they wish," he said to them. They were still eating. "That is the right way. That is what I wish them to do. You are not to hold gens festivals hurriedly whenever I disappear. And I am not going to live here forever. Indeed I shall be gone sometime. It seems as if I shall only live a short time. And you will continue to take care of this far into the future. And also you will continue to depend upon it. At any time you may suddenly have to rely upon this. And this will not speak plainly ever to any one. It will not tell anyone, 'Eventually I bless you.' Whoever shall always remember it is the very one this sacred pack will bless.

"And I alone do not own this sacred pack; we all own it, including women and children. Even one who can not talk also owns this sacred pack. He also might offer something. And one who is full grown will not be the only one who will hold gens festivals with solemnity. It may be any one. That is how our sacred pack is. You must not be fearsome toward it; that is why I tell you. Any one who thinks, 'I shall hold a gens festival,' may hold a festival. And he will benefit himself. If any one sincerely and constantly thinks of it, this sacred pack will also think sincerely and constantly of him.

"I am not the only one of whom it will think of sincerely and constantly. It will be any one. Verily indeed do your best to remember the songs and the speeches. We have indeed performed this many times. Our ceremonies are not so easy to conduct. That is the way you should contrive to think seriously of these our songs. And this is why I was told, 'Later on indeed.' I was instructed by all of

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[26] Compare p. 81 and the citations.
[27] Compare p. 81 and the citations.
[28] Compare p. 81 and the citations.

gi nīnᴀ′meguʿu tcāgi′meguʿu keʿkᴀʿᴀ′mawige mämeʿciʿkᴀku′ʿmegu awitᴀ mō′ʿtci negu′ti keʿkänetᴀgägo$^{\text{ʿᴀʿ}}$. Īnugi wī′nᴀ māʿᴀ′n äʿnyäwe′nōʿig$^{\text{kiʿ}}$, kekīʿci′meguʿukeʿkänetāpwᴀtug$^{\text{keʿ}}$. ʿŌ′ni menō′ʿkᴀmīg āwᴀʿsī′mäʿ īni tᴀʿswi wīʿai′yōyᴀg $^{\text{kweʿ}}$. Kīʿᴀnemi$^{\text{d}}$tcā′ʿmegunᴀʿkwikeʿkänetāp$^{\text{wᴀʿ}}$," ä′ʿinā$^{\text{d}}$tc$^{\text{iʿ}}$.

Ī′nip äʿkīʿciwīʿse′ni$^{\text{d}}$tc$^{\text{iʿ}}$. "Naʿī′, īni′ māʿᴀg äʿkīʿciwīʿse′niwā$^{\text{d}}$tci wīʿku′metcig$^{\text{kiʿ}}$. ʿŌ′ wīʿnī′miʿᴀgwe māʿᴀ′g$^{\text{kiʿ}}$. ʿŌ′ meʿce wīnᴀ′meguʿu u′wīyäʿ iʿci′täʿātᴀ wīʿnīmīw$^{\text{wᴀʿ}}$," äʿi′$^{\text{d}}$tc$^{\text{iʿ}}$. "Mᴀmīʿcī′ʿetig ᴀ′ʿkᴀnᴀni māwᴀte′nᴀmug$^{\text{kuʿ}}$," ä′ʿinī$^{\text{d}}$tci mᴀmī′ʿcīʿa$^{\text{ʿiʿ}}$. "Nᴀnᴀ′gutäg aiyō′ʿi kīʿpeʿkwā′gwᴀtōp$^{\text{wᴀʿ}}$," äʿi′ʿciwä$^{\text{d}}$tc$^{\text{iʿ}}$. "ʿAu′," äʿī′yowā$^{\text{d}}$tci mᴀmī′ʿcīʿᴀg$^{\text{kiʿ}}$. ʿŌ′nip äʿmāwᴀtenᴀ′mowā$^{\text{d}}$tc$^{\text{iʿ}}$. Kīʿcimāwᴀtenᴀmowā$^{\text{d}}$tci nᴀnᴀgutä′g äʿpeʿkwāgwᴀ′tōwā$^{\text{d}}$tc$^{\text{iʿ}}$. Īnigäʿme′gup äʿwäpinᴀnaʿigāpāwā$^{\text{d}}$tci wīʿnī′mitcig$^{\text{kiʿ}}$. ʿŌni mᴀmīʿcī′$^{\text{ʿᴀʿ}}$, "Naʿi′, i′ʿkwätige nāʿkᴀ′$^{\text{d}}$tci ne′nītig$^{\text{keʿ}}$, aiyō′ʿ mᴀni mane′towᴀg äʿtᴀʿcikeʿkᴀke′ʿkᴀʿu$^{\text{d}}$tc$^{\text{iʿ}}$. Īnu′gi nīmigu′$^{\text{d}}$tcā$^{\text{ʿiʿ}}$. Ke′gimeʿsi nīmigu′meguʿu," äʿi′ʿciwä$^{\text{d}}$tc$^{\text{iʿ}}$. Īnigäʿipi′megu äʿwäpināgäwā$^{\text{d}}$tc$^{\text{iʿ}}$.

Ne nye ma wa wa;
(Repeat six times)
Yo me no ta i gi se;
Ne nye ma wa wa;
(Repeat three times.)

A gi ni ka lo no we ya ni ni;
(Repeat five times.)
O ᴀ ye i i i i i;
A gi ni ka lo no we ya ni ni;
(Repeat twice.)

Ma ni ye yo wi ᴀ ko ta wi no;
(Repeat four times.)
A ne mo te sa wi ᴀ ko ta wi no;
Ma ni ye yo wi ᴀ ko ta wi no;
(Repeat three times.)

Ke ke ya i ᴀnemi le di ᴀ o ne le mi ye ni wi tose ta mo i;
(Repeat five times.)
O ᴀ ye i i i i i.

Ni de nwi lya ta ma ne to wa e no ta wo ta;
(Repeat three times.)
Nye we nwi lya ta ma ne to wa e no ta wo ta;
Ni de nwi lya ta ma ne to wa e no ta wo ta;
Ni de nwi lya ta ma ne to wa e no ta wo ta.

them now, certainly you would not know even one. As it is, there are but four of them, and you probably have learned them. And in the spring we shall indeed use more. Verily you continue to know them after the next generation," he said to them.

Then, it is said, they had completed eating. "Well, those who were invited have finished eating. Oh, we shall make them dance. Oh, any one who so desires, may dance," he said. "Ceremonial attendants, gather the bones," he said to the ceremonial attendants. "You will pile them up here in the center of the fire," he said. "Very well," the ceremonial attendants said among themselves. Then, it is said, they gathered them. As soon as they had gathered them they piled them up in the center of the fire. And then, it is said, those who were to dance began to stand in position. Then a ceremonial attendant said, "Well, women and men, right here is where the manitous are named. Verily you must now dance. Indeed all of you are to dance." And then, it is said, they began to sing.

I call out for those four;
(Repeat six times.)
Here, the foe without, my son (?);
I call out for those four;
(Repeat three times.) [29]

I can not stop my calling;
(Repeat five times.)
Oh, already;
I can not stop my calling;
(Repeat twice.) [30]

This is what you are to hang up for me;
(Repeat four times.)
You will hang up a dog for me;
This is what you will hang up for me;
(Repeat three times.) [31]

Finally I shall walk along with the lynx's water;
(Repeat five times.)
Oh, already.[32]

The manitou who comes twice is he who is imitated;
(Repeat three times.)
The manitou who comes four times is he who is imitated;
The manitou who comes twice is he who is imitated;
The manitou who comes twice is he who is imitated.[33]

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[29] Compare p. 81, etc.
[30] Compare p. 83, etc.
[31] Compare p. 83, etc.
[32] Compare p. 83, etc.
[33] The manitou who comes the second time will bless me. Such is the import.

A gi ta ka mi ki ne ki wi ki wi ka la;
Wa ge i ne te na;
(Repeat three times.)
A ye i i i i i i.

Wi wa na ki me wa;
Wa na ki me wa;
Wi wa ni ki me wa;
Wa ni ki me wa;
Wi wa ni ki me wa;
Wa ni ki me wa;
Wi wa ni ki me wa;
Yo me no A ya tti me ta;
Wi wa ni ki me wa;
Wa ni ki me wa;
Wi wa ni ki me wa;
A ye i i i i i i.

De we na na i ni ko ta A no ko ta A no;
De we na na i ni ko ta A no ko ta A no;
Ko ta A no ko ta A no;
A ye i i i i i i.

Lya ya ni
O ma o ma tti se wa ke ma ne to wa ki;
(Repeat three times.)
Ni ka ne,
O ma o ma tti se wa ke ma ne to wa ki.

Ä‘kī‘cikīgä′nowā^{d}tc^{i}‘. "Ī′ni. Ä‘kī‘ci′megu‘umenwikīgänō′‘iyAg^{kwe}‘," ä′‘inā^{d}tc^{i}‘. "Īni′megu‘u wī‘Anemi‘inA‘inAnō′‘kyäyAg^{kwe}‘. MAnA‘kAku′‘megu‘u mA′ni kete‘cime‘tō′^{d}tcimyä‘kā′gwipen ä‘ke‘kyäwe′niwig^{ki}‘. Mō′‘tci kīnā′nA mA′ni ke′gime‘si kemyä‘kā′gwipen^{nA}‘. Īni′megu wī‘Anemi‘cime‘to‘säneni′wiyAg^{kwe}‘. Īnigä′‘megu äyā^{d}tci me‘sōtäwe me‘to‘sä′nenīw^{wA}‘. Āgwigä′‘ u′wīyä‘A pai′yā‘ki^{d}tci wī‘A‘kwime‘to‘säneni′wi^{d}tcin^{ni}‘. Nā‘kA′^{d}tc ā′gwi pai′yā‘ki^{d}tci wī‘Anemi‘cime‘to‘säneni′wi^{d}tcin^{ni}‘. Īni′megu ä‘cināgu‘si^{d}tci′megu‘u kä‘kyātA ‘īni′megu‘u wī‘Anemi‘cinägu‘siyAg^{kwe}‘. Nī′naiyō‘ ke′‘kaiyāne īni′megu wī‘i‘cike′‘kyäwināgu′‘siyān^{ni}‘. MA′nigä‘i mī‘cā′m aiyänīwe′megu‘u wī‘A‘pī‘tcinägwA′t^{wi}‘. Ā′gwi nAnā′‘ci wī‘ke‘kyämigA‘kin^{ni}‘. Me‘tenō‘ku′‘megu‘u mAni′‘i A′‘ki na′‘ina‘ ä‘ne‘ciwAnā^{d}tcāgwän ī′ni wī‘ne‘ciwA′nā^{d}tcāgi mA′ni kemī‘cā′menān^{ni}‘. Ī′ni nā‘kA′megōnini nAgA′mōnAn ītepi′megu nä′‘ īnini wī‘Anemi′megutepA‘kwi‘unAgAmō′netāp^{i}‘. Āgwigä′‘i mā‘A′ni me‘cemegō′na^{ci}‘: īni′megu‘u wī‘i‘cinīpe′nä‘seg^{ki}‘. Ā′gw ā^{d}tcipAnAgi^{d}tc īna‘i wī‘A′‘tägin^{ni}‘. MAni′megu īnu′g änA‘AmA′gwe ‘īni′megu‘u wī‘Anemi‘inA‘inA‘A′mowā^{d}tci wī‘AneminānAgA′mutcig^{ki}‘. Uwī‘yä‘A′gä‘i kutA′g inA‘inA‘A′ge nōtAmegu‘u

I keep on standing about on the surface of the earth;
(?) if he should be told;
(Repeat three times.)
Already.[34]

He will call them to arise;
He calls them to arise;
He will call them to arise;
He calls them to arise;
He will call them to arise;
He calls them to arise;
He will call them to arise;
Yo, the one who is spoken of as being good;
He will call them to arise;
He calls them to arise;
He will call them to arise;
Already.[35]

But you must feel it, feel it;
But you must feel it, feel it;
Feel it, feel it;
Already.[36]

When I come
The manitous will give sudden jerks;
(Repeat three times.)
My friend,
The manitous will give sudden jerks.[37]

They had finished celebrating the gens festival. "This is all. We have now well celebrated a gens festival," he said to them. "Indeed you must continue to always do it the same way. It is as if this were building a road for us far off yonder, where old age is. This will even build a road for every one of us. That is how we are to continue to live. And every one of the people travel it. And no one will end his life differently. Moreover, no one will continue to live differently. We shall continue to look exactly as an old person looks. And this sacred pack will look the same. It never will be old. Only indeed whenever this earth is destroyed will this our sacred pack be destroyed. And so these very songs will be owned up to that time. And these will not be sung merely any way: they will be in the same order as they now are. They will not be placed in different places. Those who will sing in the future will continue to sing them just as we have sung them to-day. And if any one sings them differently, his life will end prematurely. That will happen to him as they are manitou songs. That is the nature of these our songs. We shall be afraid to make sport of them just for fun. And that is

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[34] I am standing about on this earth. Well, well, I said to the one who had blessed me. Such is the sense.

[35] If his war party has all been slain, the manitou who had blessed him will appear on the earth and make them all come to life. Such is the import. Compare p. 173 (partially).

[36] After coming back to life, they will all slay their enemies. This is the esoteric meaning of the song.

[37] When the hero was about to be blessed, the manitous did not lie still, they kept on moving about.

wīʿᴀʿkwimeʿtoʿsänenīw$^{\text{wᴀ}}$ʿ. Īni′meguʿu wīʿi′ʿcawi^{d}tc äʿmanetōwinᴀgᴀmō′niwig^{ki}ʿ. Ī′ni wīʿi′ʿcikegi māʿᴀ′ni kenᴀgᴀmōne′nānᴀn^{ni}ʿ. Wīʿku′ʿtᴀmᴀgwe meʿcemegōnaʿi wīʿpwāwiʿciwâpᴀwâpᴀʿci′tōyᴀg^{kwe}ʿ. Īnigä′ʿīni wä′^{d}tci wīʿiʿcikeg^{ki}ʿ, wä′^{d}tci meʿtō′^{d}tci ku′ʿckuʿckwāg^{ki}ʿ. Uwīyäʿᴀgäʿmäʿi wīgä^{d}tci′meguʿu äʿci′ʿsenig iʿcikeʿkä′netᴀge wīʿu^{d}tci′megupemāteʿsī′nutᴀm$^{\text{wᴀ}}$ʿ. Īni^{d}tcāʿ äʿciwītᴀmō′nᴀgōw aiyōʿ nīnān$^{\text{nᴀ}}$ʿ.

“Nāʿkᴀ′^{d}tci peʿki′meguʿu kīʿwīgä^{d}tci′meguʿupeʿse′tawipwᴀ wīʿiʿcikᴀna′wiyān^{ni}ʿ. Māʿᴀ′gi kīʿkāne′nānᴀgi wītᴀ′mawᴀge ʿīni′meguʿu ᴀʿpenä^{d}tci′meguʿu ī′ni wīʿᴀnemiʿiʿciʿtci′gäyäg^{kwe}ʿ. Kā′tᴀ kägō′ʿi wīʿiʿcikuʿkāʿkunᴀ′mawägwe ʿinänetᴀgäg^{ku}ʿ. Īnigäʿi wīʿᴀnemiʿiʿcimägwe kwīyeʿsäʿᴀg^{ki}ʿ.

“Īni^{d}tcāʿ wīnai′yätug äʿcikīʿcāgu^{d}tci′meguʿumenwina′wäʿᴀgwe ma′netōw äʿkīʿcimenwīʿkᴀ′mawᴀgw äwᴀtenᴀ′mawu^{d}tc^{i}ʿ. Īni′kuʿ iʿcitäʿätuge^{d}tcāʿ^{i}ʿ. Meʿcena′ʿmeguʿu māʿᴀ′g aiyō′ʿ äʿtᴀʿcimᴀmāto′miwā^{d}tc äwitcigi wīʿtäpᴀʿkwi′meguʿuke′ʿkyäwᴀg^{ki}ʿ. Īnī′yätuge mä′meʿciʿk äʿcina′wäʿᴀgwe ma′netōw$^{\text{wᴀ}}$ʿ. Äʿci′meguʿumenwi′genig īnī′yätug änäne′menᴀg^{kwe}ʿ, täyäʿtᴀgwi kemeʿcōmeʿse′nānᴀgi Wâpᴀ′nowᴀg^{ki}ʿ. Wīnwāwᴀ′kuʿi kemeʿcōmeʿse′nānᴀgi manetō′wiwᴀg^{ki}ʿ. Ā′gw ᴀʿce′meguʿu pᴀpī′wimanetōʿäʿī′wā^{d}tcin^{ni}ʿ.

“Īnugi^{d}tcā′ʿi nīnānᴀ′näʿi nemīʿcātäne′mopen änōʿkānᴀ′getcig äʿpwāwimīweʿkwä′ʿtawäg^{kwe}ʿ. Äʿpemᴀto′menāgw aiyō′ʿmeguʿu äʿpyä^{d}tcitaʿitᴀneʿkwäpiʿtōyägwe kī′yāwāw^{wi}ʿ. ‘Īni′kuʿi,’ neteʿcitä′ʿäpen$^{\text{nᴀ}}$ʿ. Māʿᴀ′gi nāʿkᴀ′^{d}tci mämīʿcᴀmawiyᴀ′metcig īni′meguʿu äʿci′meguʿukīʿcāgu^{d}tcitäpiʿī′yᴀme^{d}tc äʿpwāwiʿāno′mᴀge^{d}tc^{i}ʿ. Īni^{d}tcāʿ ā′miʿtaʿi nᴀta′winᴀgᴀ′ʿciyāg^{ke}ʿ, i′ʿkwätige nāʿkᴀ′^{d}tci ne′nītig^{ke}ʿ.”

“Au′,” ä′ʿini^{d}tc^{i}ʿ.

Äʿkwi′^{d}tc^{i}ʿ.

why they are like that, and that is why they seem to be dangerous. And if any one carefully knows how they are used, indeed he will receive life from them. That verily is what I now have to tell you.

"Moreover, you must listen very carefully to what I shall say. If I inform these our friends (of anything), you must always continue to do that very thing. Do not think of changing anything. That is the way you must always tell the boys.

"Therefore, it seems, we have greatly pleased the manitou by handling carefully what is offered him. That indeed he probably has thought. Finally, those who are here and beseech me will attain old age. In that way, it seems, we surely have pleased the manitou. It seems that our grandfathers, the WâpANOWAgi, have collectively thought of us in a good way. Indeed they our grandfathers are manitous. They are not merely minor manitous.

"Verily at the present time we are proud that you did not refuse those whom we employed. When they went about summoning you, you came and seated yourselves here. 'That truly is the way,' we think. And these who serve us as ceremonial attendants have pleased us very greatly by not refusing us. Therefore you had better contrive to leave us, women and men."

"Very well," they said.

The end.

SECOND INDIAN TEXT

Kᴀʿcinā′gw ī′niyā′pi tᴀgā′wi wīʿāteʿsō′ʿkäyān änā′piyāni nāʿkᴀ′ᵈtc äneʿtā′gäyān äʿkīgä′nowāᵈtci mäʿkwi′ʿsutcig äʿneʿtᴀ′mawuᵈtc utaiyī′wāwaʿ ᴀne′moʿaʿⁱʿ.

Äʿcki′meguʿu meneʿtāmi′megu kīʿciʿā′ᵈtcimut ī′n äʿckipāpᴀgᴀtᴀ′mawutᴬʿ. Pāpᴀgᴀmāt ᴀnemoʿaʿ Aʿcā′ʿikwī′yeʿsäʿᴬʿ. Cä′ʿck īn äʿkegyänenᴀ′mawuᵈtcⁱʿ.

Īnaʿi täʿcipā′ʿsiwitᴀε mäʿkwiʿsutᴀ′megu. Nāʿkᴀ′ᵈtci pyäne′meᵈtcin ᴀne′moʿaʿ īna′ʿmegu näwᴀ′ᵈtcike′ʿcämutᴬʿ, nāʿkᴀ′ᵈtci nawᴀᵈtci′megukᴀkᴀ′nōnäw äʿwītᴀ′mawāᵈtc äʿcinᴀtawänetᴀma′wāniᵈtci wätaiyi′meguᵈtcinⁿⁱʿ.

Nāʿkᴀ′ᵈtc āne′tᴀε pᴀgōʿci′megupyänäwᴀgi wīʿtᴀgōʿsu′meᵈtciʿi meʿsī′gwaʿⁱʿ. Ī′n äʿca′wiwāᵈtcⁱʿ.

Ō′n ī′niʿ änemiʿcimegukᴀkᴀnōnāᵈtcin äʿᴀnemiʿcine′ʿsemeᵈtcⁱʿ. Äʿpāpᴀgᴀme′meᵈtcⁱʿ. Meʿtegwi′megu ai′yōwᴀgᵏⁱʿ. Iʿce′megu kīʿciʿtātäwi wīʿᴀnemiʿaiyōgᵏⁱʿ. Kīʿcitcāgᴀtᴀʿwāᵈtciniʿ sāgiᵈtcigä′ʿmegu wätā′pᴀnig u′ᵈtciʿckwāt äʿtᴀnᴀ′tᴀʿuᵈtcⁱʿ.

Ō′ni neguta′ʿmegu äʿtᴀgunᴀmegini ke′piwᴀn äʿmawiʿciwāwīʿsigäwāᵈtcⁱʿ. Īnaʿkä′megu uᵈtciwe′tōwᴀgᵏⁱʿ. A′ʿckutäwi neguti′meguʿu mᴀmīʿci′ʿ a′wᴀtōwᵂᴬʿ. Īyā′ʿ īn äʿkeʿtcipeʿta′wäwāᵈtcⁱʿ. Kⁱʿciʿᴀniweʿcä′nigin īna′ʿ īn äʿpᴀgi′nāwāᵈtci nā′wᴀʿckutᵉʿ. Aiyāʿpī′ʿtcinaʿ äʿnawᴀᵈtciʿᴀgwā′nāwāᵈtc äʿnawᴀᵈtciʿᴀnemikāʿkāʿckᴀ′ʿwāwāᵈtcⁱʿ. Kīʿciwīgäᵈtciwāwīʿswā′wāᵈtcini ʿō′n äʿwäpipōʿkeᵈtcä′nāwāᵈtcⁱʿ, äʿkeᵈtcinᴀgeʿcä′nāwāᵈtcⁱʿ. ʿŌ′n īn u′nᴀgeʿc äʿᴀʿkᴀʿsᴀ′mowāᵈtcⁱʿ. Tcāgi′megu mᴀʿkānowä′ʿcwäwᴀgi nā′ʿkᴀ keᵈtcinīgwä′ʿcwäwᴀgi nā′ʿkᴀ mᴀmeʿcä′ʿcwäwᴀgᵏⁱʿ. Äyīgi′megu mᴀmetunä′ʿcwäwᴀgᵏⁱʿ. Kīʿcäwīwāᵈtcin īn äʿawᴀ′nāwāᵈtci wīʿtᴀʿcikīgänoweᵈtcⁱʿ. Cä′ʿck īn äʿwīgäᵈtcikeʿkinō′ʿsowāᵈtc ᴀʿkwitaʿāgᴀnän äʿᴀ′ʿsāwāᵈtcⁱʿ. Meʿtenō′ʿmegu āʿpe′n äʿināpᴀtā′niniᵈtcⁱʿ. Cä′ʿcki keginīgwäʿci′mäwᴀgi wīʿpwāwitātᴀ′gipeʿtca′wiwāᵈtcⁱʿ.

Īni′megu nīgā′nimᴀmī′ʿcīʿᴀgi nī′ʿcw äʿᴀʿci′ʿtāwāᵈtci kekā′ʿkwiʿᴀnⁿⁱʿ. Äʿkīwīʿku′wäwāᵈtcⁱʿ. “Kīʿpᴀgōʿci′megunᴀtotᴀma′wipenᴀ neteʿckwäʿsäʿe′menānᴀ wīʿpyäᵈtcinīmiᵈtcⁱʿ; māmaiyᴀ′megu wīʿpyä′wᵂᴬʿ. Nāʿkᴀ′ᵈtci kīʿāᵈtci′moʿāpwᴀʿ Cīʿcī′gwᴀnäʿsᴀ wī′ʿpyätōᵈtci nepepigwä′ʿckunānⁿⁱʿ, nāʿkᴀ′ᵈtci kīʿkᴀgā′ʿtōnāpwᴀ näwᴀʿseʿkawägwigi kīᵈtcimᴀmīʿcī′wāwᴀgi māmai′yᴀ wīʿwäpipōtā′ʿkwäwāᵈtcⁱʿ. Meʿcena′ʿmegu äyäʿpāwiwīʿse′niwāᵈtci pyäᵈtcipe′nowāʿs aiyō′ʿ uᵈtci tᴀʿciwīʿse′niwāʿ-

ENGLISH TRANSLATION OF SECOND INDIAN TEXT

Well, eventually I shall relate a little of what I have seen and what I have heard of what Those Named After the Bear do when they celebrate their gens festivals, and when their pets, dogs, are slain.

(The dog of) him who first had made the proposal is the one which is first clubbed to death. Sioux Boy is he who clubs the dogs to death. (The dogs) are held for him only.

The one who is the boss there is a member of the Bear gens. Moreover, when the dogs are brought he is the one who first stops to pet them there, and he stops to speak to them and he tells them what they, whose pets they are, desire of them.

And some bring in advance corn which will be cooked with (the dogs). That is what they do.

Then these (dogs) are cooked in the order he spoke to them. They are clubbed to death. They use a stick of wood. Whenever they have struck them all down, then they are struck down outside indeed at the east door.

Thereupon oziers are gathered somewhere and they go to singe the dogs. They take (the twigs) from there. One ceremonial attendant fetches fire. Yonder then they kindle a great fire. As soon as there is a large blaze there then they throw (the dogs) in the middle of the fire. Once in a while they stop to take them out and they stop to scrape (the dogs) in order. As soon as they have carefully singed them then they begin to disembowel them, taking out the guts. And they burn the guts. They cut off all the tails and they cut out their eyes and they cut off their ears. Also they cut away their mouths. Whenever they have finished then they fetch (the dogs) to where the gens festival will be held. They place them on top of the scaffolding, only they then keep carefully in mind (the order in which the dogs were slain). (The dogs) only are deemed alike. They lay (the dogs) down with their eyes (still) in them (and take them out in the morning), so that they may not possibly make a mistake.

Then indeed two leading attendants make inviting sticks. Then they go about inviting. "We must ask our girl in advance that she come and dance; she must come early in the morning. Moreover, you must tell John Jones that he must bring our flute and you must ask your fellow ceremonial attendants whom you asked to help you, to begin to boil (the dogs) early in the morning. Well, before they have eaten they may start to depart and they may eat here. Like-

sᴬʿ. Nā′ʿkᴀ kīʿkīwiʿawī′ʿiwäpwᴀʿ cäʿcke′tcʿᴀgᵏⁱʿ. Anaʿōᵈtcigᴀni nā′ʿk u′wīyäʿᴀ nāte′ʿsᴬʿ! Nōtenōʿkä′ʿ äʿuwī′giwāᵈtci yō′we tᴀ′ʿcaiyōpⁱʿ.”

ʿŌ′ni wâpᴀnig ī′n ä′ʿpyāwāᵈtci mᴀmī′ʿcīʿᴀgi kegi′ʿceyäp īni′megu äʿwäpinīʿse′nāwāᵈtc ᴀne′moʿaʿ äʿwäpi′meguwīnᴀni′ʿāwāᵈtcⁱʿ. Nā′ʿk äʿnāpi′megupᴀgitᴀma′wāwāᵈtci peʿku′ʿsīʿaʿⁱʿ. Ānetᴀgä′ʿ ōn äʿwäpiʿawᴀ′tōwāᵈtci ne′p äʿpᴀgōʿci′megupᴀʿsāpōʿsᴀ′mowāᵈtcⁱʿ. Āne′tᴀ nāʿkᴀ′ᵈtc äʿkīwiʿawiʿī′wäwāᵈtciʿ cäʿcketoʿaʿi nāʿkᴀᵈtci mämeʿcānigini ʿᴀnā′gᴀnᴀnⁿⁱʿ. ʿŌnigä′ʿmegu āne′tᴀᵋ äʿwäpiwīgäᵈtcīʿka′wāwāᵈtc äʿwīgäᵈtci′megukāʿckāʿckᴀ′ʿwāwāᵈtcⁱʿ. Nepi′megu ai′yōwᴀgi päʿsāpō′ʿtänigᵏⁱʿ.

Īnaʿkä′ʿmegu awīwᴀ kī′gänutᴀ täʿcinᴀnā′ʿowāt upᴀʿcitoʿe′mwāwᴀni mäʿkwi′ʿsōʿᴀgi Mᴀʿkwipᴀnᴀ′ʿcāʿᴀnⁿⁱʿ.

ʿŌ′ni nīgānimᴀmī′ʿcīʿᴀnⁿⁱʿ, “Ō′ni kī′nᴀ wīʿᴀnaʿōᵈtci′gäyᴀnⁿⁱʿ. Kīʿnawᴀʿseʿka′wāwᴀgi kīᵈtcimᴀmī′ʿcīʿᴀgᵏⁱʿ.” Ä′ʿneᵈtci Kemetō′gimāwᵂᴬʿ. Äʿnawᴀʿse′ʿkawāᵈtci ne′ʿsw äʿwäpi′meguʿᴀnaʿō′nāwāᵈtci täwäʿiʿgᴀnᴀnⁿⁱʿ. Aʿsaiyᴀni′megu ā′wäwᴀgᵏⁱʿ. ʿŌ′ni ne′p äʿᴀʿtōwāᵈtc ᴀneʿkī′megu. ʿŌ′ni meʿtegōni′megu äyō′wāᵈtcin äʿpyämiʿckupyäʿᴀ′mowāᵈtc ᴀ′ʿsᴀpāpⁱʿ. Na′ʿinaʿi kīʿcᴀnaʿō′nāwāᵈtci nāʿkᴀᵈtci′megu äʿāᵈtcimoʿeᵈtci Kemōtōʿᴀ, “Mᴀnᴀgäʿi nenōtäwīʿ īna′ʿi kī′ʿᴀʿsāwᴀ tcä′wīneʿki täwäʿi′gᴀnegᵈⁱʿ,” ä′ʿineᵈtcⁱʿ.

(1)[1] Mᴀnigä′ʿ äʿtᴀʿcipāpᴀgᴀtᴀ′mawuᵈtc utaiyīwā′waʿi mäʿkwi′ʿsutcigᵏⁱʿ. Mᴀnigäʿmegōn ōtäwe′nigān äʿtᴀʿcikīgä′nowāᵈtci Wīyᴀ′m äʿuwī′giwāᵈtcⁱʿ.

(2) Mᴀnigä′ʿ ä′ʿᴀʿseᵈtci tepe′ʿki kīʿciwāwīʿswāwāᵈtciʿ ᴀʿkwitᴀʿāgᴀnⁿᵉʿ. Wâ′pᴀgin äʿnäyāpinī′ʿseneᵈtcⁱʿ.

(3) Mᴀnigä′ʿi nāʿkᴀ′ᵈtc äʿmawinā′ʿkᴀʿᴀʿse′ᵈtci na′ʿinaʿi wīʿwäpiwīnᴀniʿā′wāᵈtcin ᴀnemoʿaʿⁱʿ. Apᴀʿkwaiyᴀni′meguʿu ᴀnᴀʿckaʿi′gäwᴀg ā′peʿᵉʿ. Īnigä′ʿmegu äyī′g äʿtᴀʿcikōge′nāwāᵈtcⁱʿ.

(4) Māʿᴀnigä′ʿi kegeni′megu pōtāʿkwä′wāᵈtcinⁿⁱʿ. Neguti′megunᴀnaʿī′ʿkawäw īni′n ᴀnemoʿᴀn āpeʿtᴀʿcawᴀnäwᴀ′megu; nā′ʿkᴀ tᴀ′guʿswäwᴀ meʿsīgwa′ʿⁱʿ. Āteʿsᴀʿkᴀta′wuᵈtcini wī′nᴀ kätemina′weʿsitᴀ kīʿci′nōtᴀgᴀ mᴀmā′tomōnⁿⁱʿ. Īniᵈtcā′ʿi wī′nᴀwä′ᵈtci tcīpeʿkuʿkwawuᵈtc ᴀʿpenäᵈtci′megu mäʿkwänetātä′niginⁿⁱʿ: änänetā′guʿsiᵈtcⁱʿ.

(5) Mᴀnigä′ʿ ä′ʿᴀpiᵈtci kīʿcᴀnaʿō′neᵈtcin änwäwä′ʿāʿsutᴬʿ. Pāgwa′ʿigᴀn īna′ʿmegu ʿᴀʿkwi′ᵈtc ᴀʿtä′wʷⁱʿ. Wäᵈtcike′ʿsiyāg iʿcigumäʿsenʷⁱʿ.

(6) Mᴀnigä′ʿ ä′ʿtäg ᴀ′ʿk āpināte′gi negu′ti mᴀmīʿcī′ʿᴬʿ. Neguta′ʿmegu iʿciʿāpō′tᴀʿᴀmᵂᴬʿ. Aʿsāmāwᴀni′megu īyā′ʿi pᴀ′gināwᴀ wä′tᴀʿᴀgᵏⁱʿ. Aiyōʿtcāʿ ä′ʿᴀʿtōᵈtc a′waʿīn ᴀʿci′ʿtātäwi wᴀnā′tāgᴀnⁿⁱʿ. We′-

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[1] These numbers refer to Figure 1, p. 113.

wise you shall go about borrowing kettles. And some one may fetch a drum. It was used last where Sam Peters (and his family) live."

Thereupon the next day the ceremonial attendants then come early in the morning and begin to take down the dogs and to butcher them. And they cut off and throw away the glands. And some begin to fetch water and heat water in advance. Moreover, some go about borrowing kettles and very large bowls. And indeed some begin to carefully attend to (the dogs) and scrape them carefully. They use hot water.

Now, he who is celebrating the gens festival, the director there, the old man of Those Named After the Bear, Young Bear, is there.

Then (he says to) the leading ceremonial attendant, "Now you must tie and fill the drum. You will ask your fellow ceremonial attendants to accompany you." That is what Jack Bullard is told. Then he asks (three men) to accompany him and they begin to tie and fill the drum. They use a hide, then put a little water in it. And sticks are what they use when they twist and tighten the rope. As soon as they have attended to the drum Jack Bullard again is told, "You will place this Indian tobacco there on the middle of the drum," so he is told.

(1) [2] Now this is where the pets of Those Named After the Bear are clubbed to death. And this is the very summer house where they hold the gens festival, where William Kekequemo (and his family) live.

(2) Now this is where the dogs which they have singed are placed the night before on the scaffolding. The next day they are then taken down.

(3) And this is where they go and place them whenever they begin to butcher the dogs. They are accustomed to use a reed mat and then they also wash (the dogs) there.

(4) And this (dog) is one which they boil in a hurry. One (ceremonial attendant) attends to that dog and he pokes the fire; and he cooks corn with it. The one blessed, the one granted (this) religion is cooked for separately. That verily is why he is always given a ghost feast whenever the ceremony is held: such is the report concerning him.

(5) And that is where the drum is whenever it has been prepared. And a drumstick is there on top of it. It points to the north.

(6) And there is where the earth is which one ceremonial attendant has gone and fetched. He forked it up somewhere. And he throws tobacco yonder from where he obtained it. Verily here where he

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[2] The numbers within the parentheses refer to the place on the diagram, Figure 1.

nātäw^{wi}ʿ. ʿŌni nōʿkīpiwāgᴀʿᴀg īnaʿinäʿ. Mᴀ′nipi wä^{d}tcinā′wᴀʿkwäg utᴀʿkᴀ′ʿsowᴀgi mäʿcku′ʿsitcig^{ki}ʿ, ʿō′ni wä^{d}tcikeʿsiyāg u^{d}tci wâpeʿckeʿsitcig^{ki}ʿ. Nyä′w āwā′ʿsowᴀgi ketīwinōʿkīpiwāgᴀʿᴀg^{ki}ʿ. Ī′n äʿca′wiwā^{d}tc^{i}ʿ.

(7) Mᴀnigäʿme′g äyī′g äʿtᴀʿciʿāpinᴀʿᴀ′mowā^{d}tc mäyāwinīgāne′ʿsitcigi mᴀmī′ʿcīʿᴀg^{ki}ʿ. Kīʿciʿāpinᴀʿᴀmo′wā^{d}tcini māgwai′y äʿnawa^{d}tci′megunō′ʿsᴀmeg^{ki}ʿ. Ī′n äʿca′wiwā^{d}tc änōʿkānā′ʿsutcigi Ke′mōtōʿᴀ, Wīʿcᴀgᴀ′ʿk^{yᴀ}ʿ.

places it this mound of earth is made. (The earth) was fetched. And down feathers of an eagle are on it. Now it is said red (feathers) are on the south side and white ones on the north side. They use four downy eagle feathers. That is what they do.

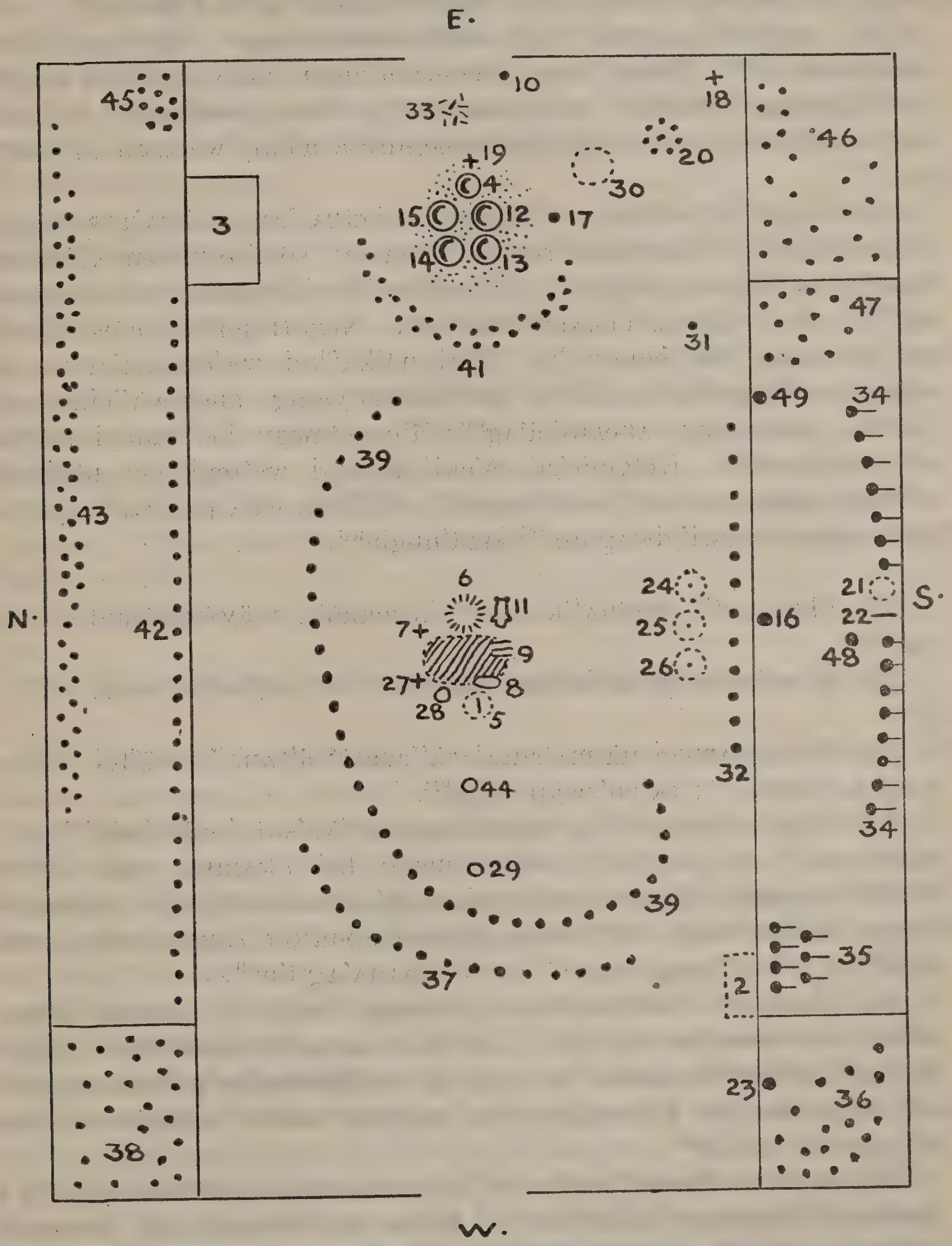
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Figure 1.—Diagram showing the public performance of the Wâpanōwiweni

(7) And this indeed is where the leading ceremonial attendants unwrap (the sacred pack). As soon as they have unwrapped it then they stop to fumigate the headdress. That is what Jack Bullard and John Jones, those hired, do.

(8) Aiyōʻkäʻ äʹʻᴀʻtägi peʹpigwäʻckwi nāʻkᴀ īniʹmegu äʹʻᴀʻtäg īn mämātotᴀmegi māgwaiʹ^{y}^{i}ʻ. Wīgä^{d}tciʻsetōpiʹmegu. Aʹʻpenä^{d}tciʹmegu nōʻsāʹp^{i}ʻ. Nyäweʹnwi wīʻnōʹʻsᴀmegi neʻkᴀniʹkīʻcegwe peʹʻkj tātᴀʹg^{ki}ʻ.

(9) Aiyōʻkäʻ äʻᴀʻtägi wīʻkutīʹwāʻkōn^{ni}ʻ. Āʹgw änäʹkegin^{ni}ʻ. Māmᴀʻkā^{d}tciʹmegu äʻtᴀʻswāpyägeʹʻsiwā^{d}tc ᴀnemoʻᴀg īn äʹʻtᴀʻseg^{ki}ʻ.

(10) Aiyōʻkäʻi negutiʹmegu mäʻkwiʻsutᴀʹmegu äʻkīwipᴀginā^{d}tci nenōtäʹwiʻᴀn^{ni}ʻ. Tetepiʹmegu äʻnemᴀtäʹnigini wīgiyāʹpāʻkōni tcīgāʻkw äʻkīwipᴀgiʹʻsenā^{d}tc^{i}ʻ, ketāʹgᴀnaʻ äyīʹg äʻnemᴀʻsoni^{d}tcin^{ni}ʻ, ōni mäme^{d}tcinäʹʻmegu ᴀʹʻckutäg äʻtcāgipᴀginā^{d}tc äʻckuʹʻwä^{d}tcini kīʻcäwī^{d}tcin^{ni}ʻ.

(11) Īnigäʹʻ äʻᴀpi^{d}tciʻ cäʹʻcki wāʻteʹnigägᴀ ʻᴀnemoʻäʻᴀʻ: wätāpᴀg iʻcīgwäʻciʹn^{wᴀ}ʻ. Kegimeʻsiʹmegu uʻkātegiʻ sōgiʻsoʹniwᴀn āʻkuʹnäwᴀn^{ni}ʻ, nāʹʻkᴀ nāpiʻtᴀʻāp^{i}ʻ. ʻŌʹn äʻmeʻckwiteʹpäne^{d}tc upeʻkwᴀneg āg^{kwi}ʻ. ʻŌʹn äʻpāpᴀgāʻckᴀtäʹʻcime^{d}tc^{i}ʻ. Neguti nāʹʻkᴀ nāwᴀʹʻkwänig īniʹmegu äʻciʹʻcime^{d}tc^{i}ʻ. ʻŌʹni nāʻkᴀʹ^{d}tci wā^{d}tcipᴀgiʻciʹmonigi wīʻineʻkwäʹʻcime^{d}tc^{i}ʻ. ʻŌʹni wä^{d}tcikeʻsīʹyānig äneʻkwäʹʻcime^{d}tc^{i}ʻ. Nāʹʻkᴀ nyäʹwinegi ᴀnemoʹʻäʻᴀg^{ki}ʻ: āʻpeneʹmegu iʻciʹʻcinōgi nāʹʻkᴀ wäʻcīʻāpiʹmeg^{ku}ʻ. Keʹgimeʻsiʻ cäʻckiʹ tātᴀʹgi wāʻteniʹgägi päpīweʻcīʻi^{d}tcigiʹmegu: īn änāʻkunāʹʻsutcig^{ki}ʻ. Cäʹʻcki wīʻᴀʹpiwā^{d}tc^{i}ʻ. Aʻpenä^{d}tciʹmegu tᴀgwiʹgiwᴀg īnaʹʻi kīgäʹnugin^{ni}ʻ.

(12) Mᴀnᴀgäʹʻi nīgānᴀʹʻkᴀʻsut^{ᴀ}ʻ, ᴀʹnemōʻᴀ mäyāwinīgānīʹtᴀ tātᴀg^{ki}ʻ.

(13) Āʹneʻkō^{d}tci pōʹtāʻkwägᴀ ʻᴀnemō^{ʻᴀ}ʻ, ʻōʹ nāʻkᴀ^{d}tciʹmegu kutᴀʹg^{kᴀ}ʻ.

(14) Neʻsōʹnᴀmegi näʹmᴀʻsutᴀʻ cäʹʻcketōʻ äʻtᴀneʹʻsuwā^{d}tci ʻᴀʹnigwᴀgi meʻsīgwaʹ^{ʻi}ʻ; tᴀʹguʻswāp äyīʹg^{ki}ʻ.

(15) ʻŌʹni mᴀʹnᴀ nāʹʻkᴀ neguʹti nīgānᴀʹʻkᴀʻsutᴀʻ cäʹʻcketō^{ʻᴀ}ʻ; täʹnetäg īnaʹʻi tᴀʹgwᴀʻān^{ni}ʻ; negutiʹmegu tᴀʹʻcīʻkᴀmwᴀ mᴀmīʻcīʹ^{ʻᴀ}ʻ, āʻpe^{d}tciʹmegunᴀʹtāʻᴀmwᴀ wīʻpāwitātᴀgiʻᴀgōʻsäʻkwä^{d}tc^{i}ʻ. Meʻtenōʹʻmegu naʻinaʹʻmegu äʻkīʹʻceʻsug äʻnīmäʹgōnā^{d}tci tᴀgāwiʹmegupimäʻ īnigäʹʻnäʻ ᴀ^{d}tcāʹʻmegu kegyäʻtciwīʻckupᴀnᴀʻᴀg īʹn^{ni}ʻ.

(16) Mᴀnigäʹʻ äʻtcīʹtᴀpi^{d}tc äʻtᴀʻcinᴀnaʹʻimāt īniʹʻ umᴀmīʻcīʻemwāwaʻi wīʻᴀnemiʻcaʹwini^{d}tc^{i}ʻ. Cäʹʻck äʻᴀnemiʻā^{d}tciʹmoʻā^{d}tc^{i}ʻ. Kīʻcitcāgikīʻcäʹwīni^{d}tci naʻinaʻmeʹg äyīʹgi kwāʻckwināʻsoʹni^{d}tcin ᴀnemoʻa^{ʻi}ʻ, tcīgᴀʻckuʹtäw äʻmawinawᴀ^{d}tciʹmegumeʻtᴀmiʻᴀʹʻkᴀʻswäwᴀ pᴀpᴀgāʹtᴀgwᴀni tātᴀʹg^{ki}ʻ.

(17) Aiyāʻ īn äʻnᴀnaʹʻᴀpi^{d}tci wīʻkᴀʹnōnāt Aʻckutänäʹʻsiwᴀni nāʹʻkᴀ ʻAnenägi Täyäpīgwäʻciʹni^{d}tcin^{ni}ʻ. Wīʹnᴀ Mᴀʻkwipᴀʹnᴀʻcāʻ äʹnowä^{d}tci^{d}tcā^{ʻi}ʻ, "Naʻiʹ, Aʻckutänäʻsīw^{we}ʻ, kīʹnᴀ mᴀʹn^{nᴀ}ʻ, nōʹ^{d}tc^{i}ʻ, kenīgāni, nōʹ^{d}tc^{i}ʻ, meʻkwänetāʹguʻsi wīʻnīgāni, nōʹ^{d}tc^{i}ʻ, ᴀtᴀmäʹʻenāg^{ke}ʻ, nōʹ^{d}tc^{i}ʻ, nāʹʻk^{ᴀ}ʻ, nōʹ^{d}tc^{i}ʻ, aiyōʹʻ äʻtᴀneʻcäwäʹʻcinᴀn^{ni}ʻ, nōʹ^{d}tc^{i}ʻ, pᴀgiʻsenᴀmawāp^{i}ʻ, nōʹ^{d}tc^{i}ʻ, Aʹnenäg^{ki}ʻ, nōʹ^{d}tc^{i}ʻ, Täyäpīʹgwäʻcig^{kᴀ}ʻ, nōʹ^{d}tc^{i}ʻ, wīʻnīgāni, nōʹ^{d}tc^{i}ʻ, täpeʻsinutawā^{d}tc^{i}ʻ, nōʹ^{d}tc^{i}ʻ, āʻkuʹnäwᴀn^{ni}ʻ, nōʹ^{d}tc^{i}ʻ. Īni^{d}tcāʹʻ īnug äʻcᴀʻpänemonōʻkᴀʹtōnāg^{ke}ʻ, nōʹ^{d}tc^{i}ʻ, wīʻwīgä-

(8) And this is where the flute is laid and in the same place where the headdress which is worshipped is. It is placed carefully. It must be thoroughly fumigated four times throughout the day.

(9) And here is where the inviting sticks are. There is no extra one. There will be as many as there are pieces of the dogs.

(10) And here one member of the Bear gens goes about casting Indian tobacco. He goes about casting it in the circle where the dwelling poles stand, at their base, and also where the upright poles stand, and then at last whenever he is finished he casts into the fire all that remains over.

(11) And this is where one, a puppy, is which is to be sacrificed: he lies facing the east. Indian tobacco is tied to all his legs, and it is also tied on his neck. Thereupon his head is painted red but not his back. Thereupon he is laid upon his belly. And one in the same way is laid toward the south. And moreover (one) shall be placed facing the west, and (one) is placed facing the north. Moreover, there are four puppies: They are placed in the same position and they are painted. All are very small (dogs) which are to be sacrificed. That is how they are regulated. They merely must be (present). They are always to be together there whenever the gens festival is held.

(12) And this is the first kettle; and the dog is the leading (head) one.

(13) The next dog which is boiled, and also another.

(14) The third kettle which hangs is where squirrels and corn are cooked; they are also cooked together.

(15) And this again is one leading kettle; crushed corn is cooked there. One ceremonial attendant takes care of it, and he always stirs it so that it will not adhere in cooking. Only when it is done does he hang it a little higher, so it is said, and then indeed for the first time he sweetens it.

(16) And this is where (the man) sits who there directs their ceremonial attendants as to what they shall do in (the proper) order. He only speaks to them in (proper) order. As soon as they have finished their tasks, and also when the dogs are boiling, then he goes and stoops to burn evergreen leaves at the edge of the fire.

(17) Now here is where the one sits who will address the Spirit of Fire, and He Who Lies with His Eyes Bulging in the Smoke Hole. What he, Young Bear, verily says is, "Now Spirit of Fire, you thus only, so be it, are first, so be it, remembered, so that we may give you, so be it, so that we shall give you a smoke, so be it, first, so be it, here where you lie in ashes, so be it, He Who Lies with His Eyes Bulging, so be it, so be it, in the Smoke Hole, so be it, is granted, so be it, that he shall first, so be it, enjoy, so be it, the tobacco, so be it. That

tāᵈtcimuʿta′wiyāgᵏᵉʿ, nō′ᵈtcⁱʿ. Kī′nᴀ ku′ᵈtcⁱʿ, nō′ᵈtcⁱʿ, aiyō′ʿi kepᴀgiʿsāʿkwi′megōpʷᴬʿ, nō′ᵈtcⁱʿ, na′ʿinaʿ, nō′ᵈtcⁱʿ, äʿkīʿci, wī′nᴀ nō′ᵈtcⁱʿ, tepowā′nägoʿᴬʿ, nō′ᵈtcⁱʿ, kemeʿtoʿsänenī′mwāwᴀgᵏⁱʿ, nō′ᵈtcⁱʿ. Cä′ʿckⁱʿ, nō′ᵈtcⁱʿ, wīʿᴀnemi, nō′ᵈtcⁱʿ, wīgätāᵈtcimwi′ʿtawägᵏʷᵉʿ, nō′ᵈtcⁱʿ, kōʿciʿse′mwāwᴀgᵏⁱʿ, nō′ᵈtcⁱʿ, mäʿkwänemā′wāᵈtcinⁿⁱʿ, nō′ᵈtcⁱʿ, kīᵈtcimanetōwāwaʿⁱʿ, nō′ᵈtcⁱʿ. Cä′ʿckⁱʿ, nō′ᵈtcⁱʿ, kīnᴀgä′ʿ äyī′gᵏⁱʿ, nō′ᵈtcⁱʿ, pemāte′ʿsiwenⁿⁱʿ, nō′ᵈtcⁱʿ, wīʿtᴀ′ʿci, nō′ᵈtcⁱʿ, inänetᴀ′mawᴀᵈtcⁱʿ, nō′ᵈtcⁱʿ; nā′ʿkᴬʿ, nō′ᵈtcⁱʿ, wīʿtᴀʿci, nō′ᵈtcⁱʿ, nōʿkänetᴀ′mawᴀᵈtcⁱʿ, nō′ᵈtcⁱʿ, uneʿsämā′wāwᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, wīʿpāwi, nō′ᵈtcⁱʿ, pāwikägō′ʿiniᵈtcⁱʿ, nō′ᵈtcⁱʿ, uwīᵈtcīʿckweʿwāwaʿⁱʿ, nō′ᵈtcⁱʿ. Īniyätu′gᵏᵉʿ, nō′ᵈtcⁱʿ, äne′ʿkeʿᵉʿ, nō′ᵈtcⁱʿ, kīᵈtcimanetowᴀgᵏⁱʿ; nā′ʿkᴬʿ, nō′ᵈtcⁱʿ, kägōʿ, wī′nᴀ nō′ᵈtcⁱʿ, iʿcipᴀnāᵈtci′moyᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, Täyäpīgwäʿcigᵏᴬʿ, nō′ᵈtcⁱʿ, wīʿtᴀʿcipeʿkāᵈtcimāᵈtc āʿku′näwᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, nā′ʿkᴬʿ, wī′nᴀ nō′ᵈtcⁱʿ, tägwāʿkunᴀ′mawomeᵈtcⁱʿ, nō′ᵈtcⁱʿ, mäʿkwänetāguʿsi′niᵈtcinⁿⁱʿ, nō′ᵈtcⁱʿ, kätemināgā′niᵈtcinⁿⁱʿ. Ī′ni nō′ᵈtcⁱʿ, īnu′gi nīnā′n äʿciʿᴀʿpäne′moyāge kī′yāwāwi wīʿpeʿcigwāᵈtci′moʿägᵏʷᵉʿ, nō′ᵈtcⁱʿ, maiyā′wi, nō′ᵈtcⁱʿ, mäʿkwänemetcigᵏⁱʿ, āʿku′näwᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, nā′ʿk ᴀnemu′ʿteʿsᴀnⁿⁱʿ, nīpete′ʿsiwᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, äʿtᴀgwāpōʿsᴀ′mawuᵈtcⁱʿ, nō′ᵈtcⁱʿ. Īniᵈtcāʿ, wī′nᴀ nō′ᵈtcⁱʿ, äʿcimenwī′ʿkānuᵈtc äʿnīgāniwī′nᴀmeʿkwä′nemāᵈtcⁱʿ, nō′ᵈtcⁱʿ, Wā′ʿsenenʷᴬʿ, nō′ᵈtcⁱʿ. Wätā′pᴀnigᵏⁱʿ, nō′ᵈtcⁱʿ, tᴀnāᵈtci′māgwäni, nō′ᵈtcⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, nepᴀʿcitoʿe′menānⁿᴬʿ, nō′ᵈtcⁱʿ, käteminā′guᵈtcinⁿⁱʿ, nō′ᵈtcⁱʿ, wī′nᴀ ‘Mᴀ′mᴀʿsāʿᴀ’ wī′n äne′tᴬʿ, nō′ᵈtcⁱʿ. Āgwiᵈtcā′ʿyätugᵏᵉʿ, nō′ᵈtcⁱʿ, wä′wītepⁱʿ, nō′ᵈtcⁱʿ, inänemegu′teʿᵉʿ, nō′ᵈtcⁱʿ. Pā′ʿci wī′n āʿko′wi wīʿᴀnemi wīʿpemimeʿtoʿsänenī′wigwänⁿᴬʿ, nō′ᵈtcⁱʿ, wīʿᴀnemi, nō′ᵈtcⁱʿ, meʿkwänetᴀminiᵈtc äʿcī′yätugemeᵈtcitwäteʿe′yätugᵏᵉʿ. Wīnwā′wᴀᵈtcā′ʿ äʿtᴀʿsōʿkwäpīʿtawā′gwäʿig äʿketemina′wāwāᵈtc änegi′ʿkwimeᵈtc ᴀʿsä′māwᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, nā′ʿkᴬʿ, wī′nᴀ nō′ᵈtcⁱʿ, ᴀnemu′ʿteʿsᴀnⁿⁱʿ, nō′ᵈtcⁱʿ, äʿtᴀgwāpōʿsᴀ′mawuᵈtcⁱʿ, nō′ᵈtcⁱʿ, nīpete′ʿsiwᴀnⁿⁱʿ. Īniᵈtcā′ʿ äʿcitcā′gowäᵈtcⁱʿ, nō′ᵈtcⁱʿ, äʿtᴀʿsōʿkwäpī′ʿtᴀmāgᵏᵉʿ, nō′ᵈtcⁱʿ, nemᴀmātomō′nenānⁿⁱʿ, nō′ᵈtcⁱʿ. Tcāgi′megu wī′n ugimāwᴀn īʿiʿciwīʿcigāwᴀgiʿse′nigwän upe′ʿtawān äʿcinᴀto′tāʿsuᵈtcⁱʿ, nō′ᵈtcⁱʿ. Īniᵈtcā′ʿ, nō′ᵈtcⁱʿ, kīʿināᵈtcimᵐᵘʿ, nō′ᵈtcⁱʿ, neme′ʿcᵘʿ, Aʿckutä′näʿsīwʷᵉʿ, kī′nᴀ nā′ʿkᴀ Täyäpīgwä′ʿcinᴀnⁿⁱʿ, nemeʿco′ʿetigᵏᵉ! Tāniʿwä′ʿ, nō′ᵈtcⁱʿ, wīʿi′ʿcikegᵏⁱʿ, nō′ᵈtcⁱʿ, wīʿpāwipeʿcigwāᵈtci′moyᴀnⁿⁱʿ?”

(18) Aiyō′ʿ īn äʿuᵈtciwäpinō′ʿsigäᵈtci Kemōtō′gimāwʷᴬʿ. Äʿkīwinōʿswā′ᵈtci pämāgwᴀpi′niᵈtcⁱʿi tätepi′megukīgänoniᵈtciʿime′g äyī′gᵏⁱʿ, ʿō′ni nā′ʿkᴀ wäᵈtcikeʿsī′yānigi wätāgwᴀpiniᵈtciʿ äʿpemi′nōʿswāᵈtcⁱʿ. Cä′ʿck īte′p iʿcinōnōʿᴀ′mawäwᴀ päge′ʿcänigi wâpᴀʿckᴀ′tenigi menā′guʿckī′ʿ äyō′ᵈtcⁱʿ; āgwi′gäʿi pᴀpᴀgwā′tᴀgᴀni ʿā′wāᵈtcinⁿⁱʿ. Cä′ʿcki nīʿce′nw ī′n äʿcawiᵈtci neʿkᴀ′ni kīʿce′gʷᵉʿ: kegiʿcäyäpᴀ na′ʿinaʿi kīʿcāgwᴀ′piniᵈtci kīgäno′niᵈtciʿⁱʿ, ʿō′ni kīʿcināwᴀʿkwä′nigini nā′ʿkᴬʿ.

verily is how we depend upon you to-day, so be it, to carefully interpret for us, so be it. You were here accorded full permission, so be it, at the time, so be it. You took council over your fellow people, so be it. You will only, so be it, continue, so be it, to carefully interpret for, so be it, your grandchildren, so be it, whenever they worship, so be it, your fellow manitous, so be it. And you also, so be it, shall merely, so be it, bless them, so be it, with life, so be it; moreover, you will here, so be it, think tenderly of them, so be it, because of their tobacco, so be it, that, so be it, their foes shall be, so be it, as naught, so be it. That, it seems, so be it, is what, so be it, your fellow manitous, so be it, said to you, so be it, and, so be it, when you in any way, so be it, make an error in interpretation, so be it, so be it. He Who Lies with his Eyes Bulging, so be it, shall there correctly report the tobacco, so be it, and, so be it, whatever is offered with it, so be it, whenever, so be it, the one who bestowed blessings is worshipped, so be it. That, so be it, is how we to-day depend upon you to truthfully report to us, so be it, to those who are chiefly, so be it, worshipped, the tobacco, so be it, and dog, and harvest crop, so be it, which is collectively cooked as a soup for them, so be it. Therefore, so be it, Jim Old Bear, so be it, has done well in first remembering them, so be it. Our old man, so be it, the one called 'MAMAᶜsāᶜA,' so be it, must have mentioned, so be it, so be it, the one in the east, so be it, the one by whom he was blessed, so be it. Verily, it seems he was not, so it seems, blessed, so be it, for a short time, so be it. Even whoever in the future shall in due order exist as mortal, so be it, shall continue, so be it, to remember what message (the one who bestowed the blessing), it seems, he sent. For as many as participated in conferring the blessing upon him, a prayer is offered, and tobacco, so be it, and a dog, so be it, and the harvest crop which was simultaneously cooked as a soup for them (are offered), so be it. That verily is what he asks for, so be it, as many as sit down to (participate in) our worship, so be it. That the fire (i. e., village) of every chief may rest securely is what he asks, so be it. That verily, so be it, you shall so report, so be it, my grandfather, Spirit of Fire, and you Who Lie with your Eyes Bulging, O, my grandfathers: How pray, so be it, may it be, so be it, that you will not truthfully interpret (for us)?"

(18) Now from here Jack Bullard begins to fumigate. He goes about fumigating those who are seated in a row (i. e., smokers), and those seated in the circle as givers of the gens festival, and also he in due order fumigates those seated on the north side. He merely fans the smoke toward them, using white sage; he does not use evergreen leaves. He merely does that twice in the course of a day; very early in the morning after those celebrating the gens festival have sat down, and also whenever it is afternoon.

(19) ʿŌ′n äʿpᴀ′ʿkune^{d}tci kī′ʿceʿsu^{d}tc ᴀnemōʿ äʿsī′gᴀʿu^{d}tc ᴀnā′gāʿeg^{kiʿ}. ʿŌ′n äʿmawiʿᴀʿtōg^{kiʿ}.

(20) ʿŌ′n äʿnᴀnaʿāgwᴀ′piwā^{d}tci neʿtawi′megu mᴀmī′ʿcīʿᴀg^{kiʿ}. Kīʿcāgwᴀ′piwā^{d}tc ī′n äʿkᴀ′nawi^{d}tci Mᴀʿkwipᴀ′nᴀʿcā^{ʿᴀʿ}, "ʿŌ′ni^{d}tcāʿ äʿcimenwī′ʿkānu^{d}tc äʿāte′ʿciʿā^{d}tc u′taiyäni wī′nᴀ Tᴀʿkᴀmᴀ^{d}tcī′^{ʿᴀʿ}, nō′^{d}tc^{iʿ}, nepᴀʿcitoʿe′menānᴀn^{niʿ}, nō′^{d}tc^{iʿ}, 'Mᴀmᴀʿsāʿᴀ' ä′nātän^{niʿ}. ʿĪ′nigä′ʿyätug änā^{d}tcimu′te^{ʿeʿ}, 'kā′tᴀ wī′nᴀ wᴀnīʿkāʿciʿkägu, nō′^{d}tc^{iʿ},' äʿiteʿe′yätug^{keʿ}, nō′^{d}tc^{iʿ}, 'änemimeʿkwänetᴀ′mägwini netenänetāgu′ʿsiweni nī′n äyī′gi kā′tᴀ nᴀnā′ʿci wᴀnīʿkā′ʿciʿkägu, nō′^{d}tc^{iʿ}. Äyī′gi nī′nᴀ kīʿᴀnemimeʿkwänemip^{wᴀʿ}. Äyīgi′kuʿ ī′ni wīʿᴀne′minenᴀmawᴀgi pemāte′ʿsiwen^{niʿ}; nā′ʿkᴀ neguta′ʿmeguʿ sᴀnᴀgᴀ′pinaiye nīʿkīwitcītᴀ′p^{iʿ}, ᴀʿce′kuʿ ā′gwi wīʿnäwī′yägwin^{niʿ},' ʿī′yugwän^{niʿ}, nō′^{d}tc^{iʿ}, nīnā′nᴀ nekeʿteʿsī′menān^{nᴀʿ}. Īni^{d}tcā′ʿ, nō′^{d}tc^{iʿ}, wīʿu^{d}tciwīʿse′niyägwe ne′nītig^{keʿ}."

Kīʿcitcāgiʿse′nyäwā^{d}tc^{iʿ}, "ʿŌ′ äʿᴀpī′yägwini näyā′pi ʿᴀpi′g^{kuʿ}. Nāʿkᴀ′^{d}tc īni′n ᴀ′ʿkᴀnᴀn ᴀ′ʿckutägi kīʿᴀ′ʿkᴀʿsāp^{wᴀʿ}. Kīʿnᴀto^{d}tcä′ʿswāpenᴀ wī′n āʿco′wi me′nōtᴀn äʿtᴀnā′^{d}tcimetᴀ^{ε}."

"Naʿi′, nᴀtawī′naʿi pyätenᴀma′wināge pe′pigwäʿck^{wiʿ}. Nīʿnᴀta′wiwäpinā′gäpenᴀ, ī′n äʿtcāgikwāʿckwināʿsi′gäyäg^{kweʿ}."

(21) Cīʿcīgwᴀnäʿ änwäwä′ʿtcigāt^{ᴀʿ}. Meʿtᴀ′miʿ cōʿckwäwä′ʿtcigäwᴀ wätā′pᴀnig utā′ʿk^{weʿ}, ʿō′ni wä^{d}tcināwᴀ′ʿkwänig^{kiʿ}, nā′ʿkᴀ wä^{d}tcipᴀgiʿci′monig^{kiʿ}, nā′ʿkᴀ wä^{d}tcikeʿsī′yānig^{kiʿ}. Āʿko′w ī′n äʿnenegwäwä′ʿtcigä^{d}tci näyāpi′megu. Nā′ʿkᴀ kīʿcitcā′gikīʿcwäwä′ʿtcigä^{d}tci nīʿce′nw ᴀʿkī′g äʿcᴀnwäwä′ʿtcigä^{d}tc^{iʿ}. Änowä^{d}tc^{iʿ}, "Tō tō tō tō." Änoʿta′wā^{d}tcini tātᴀ′gi penä′ʿtōwᴀn^{niʿ}.

"Naʿi′, pyätenᴀmawi naʿ ᴀ′ʿkuʿkōn änwäwä′ʿigāt^{ᴀʿ}." Tcāgä′nemäʿᴀ Kīʿckō^{ʿᴀʿ}.

(22) Äʿtcī′tᴀpi^{d}tc änwäwä′ʿigāt^{ᴀʿ}. Neʿkᴀ′nikīʿcegwe′megu wīʿpāwi′nowī^{d}tc i′ʿcigīw^{wᴀʿ}. Nyäwe′nwi nawᴀ′^{d}tcipᴀ′gᴀmäw^{wᴀʿ}. Kīʿciʿīniʿiʿca′wi^{d}tcin äʿwäpwäwä′ʿigä^{d}tc^{iʿ}. Īnigä′ʿmegu äʿpemikā^{d}tci′pitō^{d}tciʿ Cīʿcī′gwᴀnäʿsᴀ negu′ti mäyāwi′nāgātᴀ ʿō′ni Käʿkä′ʿkwimō^{ʿᴀʿ}. Tᴀ′ʿsw ä′yōwā^{d}tc^{iʿ}; nyä′wi ai′yōwᴀg äʿkeʿkᴀʿᴀmawinā′gäwā^{d}tc^{iʿ}.

(23) Äʿtcī′tᴀpi^{d}tc iʿckwäʿsä′ʿᴀ tcä′wīneʿki wä′tegāt^{ᴀʿ}, Pete′guʿsäʿk^{wᴀʿ}, mäʿkwiʿsutᴀ′megu pāwigä′ʿmegukīʿcimyānōtāt^{ᴀʿ}. Ī′n ä′ʿcawit^{ᴀʿ}. ʿŌ′ni pōni′meguʿsāgi′^{d}tci nā′ʿkᴀ käʿtcigitᴀ′megu. Meʿcenaʿme′g äyī′gi nenī′w ī′n i′ʿcawiʿs^{ᴀʿ}: wī′ʿaiyō^{d}tci māgwai′yi.

"Naʿī′, ī′niyāp äʿkīʿcinā′gäyāg^{keʿ}; wīʿnᴀta′winīmi′ʿenāg^{keʿ}," ä′ʿine^{d}tci Kemōtōʿᴀ Wīʿcigᴀ′ʿkyᴀ. "Naʿi′!"

(24) Wīʿtᴀ′negā^{d}tci Wī′ʿcigᴀʿk^{yᴀʿ}. Wīnᴀgä′ʿmegu nawᴀ′^{d}tci ʿänwäwä′ʿtcigāt^{ᴀʿ}. Cäʿki′megu nīʿce′nwi wätā′pᴀnig iʿcinenegwäwä′ʿtci-

(19) Thereupon the dog which is thoroughly cooked is taken off and served in the bowl. And it is placed (here).

(20) Now the ceremonial attendants separately are seated comfortably in a cluster (here). As soon as they are seated in a cluster then Young Bear speaks, "Now verily she, Tᴀʿkᴀᴍᴀᵈtcīʿᴀ, so be it, has done well in separately offering her pet (dog) to our old man, so be it, the one called 'Mᴀᴍᴀʿsāʿᴀ,' and what it seems he said was, 'Do not forget me, so be it,' was what he said, it seemed, so be it, 'whenever you continue to remember my blessing and also never forget me. Also you will continue to remember (i. e., worship) me. I also shall continue to bless (such a one) with life; and I shall go about between the benches somewhere yet you shall not see me, so be it,' so he, so be it, our venerable one must have said. That verily, so be it, is why you shall eat, men."

As soon as all have eaten (they are told), "O, be seated exactly wherever you sat. Moreover, you shall burn the bones in the fire. We shall seek to destroy with fire the body of him who is said to be the foe from without."

"Well, you may now hand us the flute there. We shall try to begin to sing for now your cooking is all boiling."

(21) John Bear is he who blows the flute. First he blows a smooth blast toward the east, then south, also the west, and also the north. At last he blows it with a trembling note in the same way. And after he has blown it all (these ways) he blows it twice toward the ground. (This) is how he sounds, "To – to – to – to." The rain crow (cuckoo) is the one whom he imitates.

"Well, hand the drum to the drummer." John Bear (the drummer) is a Kīʿkōʿᴀ.

(22) (This) is where the drummer sits. He is supposed not to go out all day long. He first beats (the drum softly) four times. Whenever he is done then he begins drumming. And then indeed John Bear, one head singer, begins to start an air, and Kekequemo. (And) the number (of the songs) they use; they use four (songs) which they select to be sung.

(23) Where a little girl, Peteguʿsäʿkwᴀ, sits, a member of the Bear gens, who has not (yet) arrived at puberty (and) who dances in the middle. She is the one who does so. And a woman of advanced years, one who is past menopause (also) does so. She might, if necessary, act as a man: she could use the headdress.[3]

"Well, eventually we have now finished (merely) singing; we wish you to dance," Jack Bullard and John Jones are told. "Come!"

(24) Where John Jones will dance. And he is one who stops to blow the flute. He blows a trembling note only twice toward the east.

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[3] See Bull. 95, Bur. Amer. Ethn., and the references cited.

gäw$^{\text{wᴀʻ}}$. Kīʻcwäwä′ʻtcigä$^{\text{d}}$tcin$^{\text{niʻ}}$, “ʻŌni′megu wī′nᴀ wīʻku′menāge wīʻnī′miyäg$^{\text{kweʻ}}$; āpi yō′we wä$^{\text{d}}$tciku′menāg$^{\text{keʻ}}$. Pemāte′ʻsiwenikuʻi kīʻnᴀto$^{\text{d}}$tcäʻckᴀmāti′ʻsopen$^{\text{nᴀʻ}}$. Wīnwā′wᴀ pyä$^{\text{d}}$tcimeneʻtā′mitᴀ′ʻcīʻkᴀgig$^{\text{kiʻ}}$, mᴀni$^{\text{d}}$tcā′ʻ īnugi mämīʻcᴀma′wᴀgwig$^{\text{kiʻ}}$, wīnwā′wᴀ wīʻcigiwītōʻkᴀmu′gwäʻigi mᴀ′ni mᴀmā′tomōn$^{\text{niʻ}}$. Aʻce mō′ʻtci wīnwā′wᴀ kīʻcikunᴀgwīwenegwi′gwäʻig äʻsᴀnᴀgi′ʻtōwā$^{\text{d}}$tci naʻina′ʻ wīnwā′wᴀ kepuʻckāgowā′teʻe meʻtoʻsäne′niwaʻi wīʻtcāgiʻegowā′te$^{\text{ʻeʻ}}$. Īni$^{\text{d}}$tcāʻyätu′ge mᴀ′ni$^{\text{d}}$tcā′ʻ īnug äʻtᴀ′ʻciwī′nᴀmeʻtänetᴀgeʻ iʻce′megu pämā′teʻsit äʻkeʻtena′ʻinig äʻu$^{\text{d}}$tcikunᴀ′gwīwā$^{\text{d}}$tc$^{\text{iʻ}}$. Īni$^{\text{d}}$tcā′ʻ yätuge wä′$^{\text{d}}$tci wīʻcigitäwāteʻe′yätug$^{\text{keʻ}}$. Īni$^{\text{d}}$tcā′ʻnäʻ kīnānᴀ ʻīnug āmiʻciʻᴀnwā$^{\text{d}}$tcinōʻkᴀtᴀ′mawᴀgwe māʻᴀ′g umᴀmātomōnwāw$^{\text{wiʻ}}$, tcā′g änāgōme′nᴀgōw$^{\text{weʻ}}$.”

(25) Äʻtᴀnegā$^{\text{d}}$tc i′ʻckwäʻsä′ʻᴀ mä′ʻkwiʻsutᴀ nīgā′negāt$^{\text{ᴀʻ}}$.

Wä$^{\text{d}}$tcināwᴀ′ʻkwänig ināʻsᴀme′gäwᴀg$^{\text{kiʻ}}$: ā′gwi tetepegā′wā$^{\text{d}}$tcin$^{\text{niʻ}}$. Cäʻcki′megu peʻkwe′gäwᴀgi nī′mitcig$^{\text{kiʻ}}$. Āʻpene′megu ināʻsᴀme′gäwᴀg i′ʻkwäwᴀg$^{\text{kiʻ}}$. ʻŌ′ni ne′niwᴀgiʻ cä′ʻcki tätᴀnegāwā$^{\text{d}}$tcini tᴀʻcikeʻtcinī′miwᴀg āpe$^{\text{ʻeʻ}}$.

(26) Äʻtᴀnegā$^{\text{d}}$tci Ke′mōtōʻᴀ nīgā′nimᴀmīʻcī′$^{\text{ʻᴀʻ}}$. Wī′n aiyāʻpī′ʻtcinaʻi wāʻītᴀmwᴀ, ä′nowä$^{\text{d}}$tc$^{\text{iʻ}}$, “Yo′, yo′, ʻwi′ʻi, ʻwi′ʻi.” Ini ātowᴀʻᴀmo′we$^{\text{d}}$tcin$^{\text{niʻ}}$, cä′ʻck ā′gw ᴀ′ʻpenä$^{\text{d}}$tc$^{\text{iʻ}}$; tcᴀtcawi′megu. Wīnᴀ′megu tepä′netᴀmwᴀ wīʻwāʻitᴀg$^{\text{kiʻ}}$. Aiyāʻcō′ʻkᴀ nā′ʻk ᴀnwäwä′ʻtᴀmōgi pe′pigwäʻck$^{\text{wiʻ}}$. Aiyāʻcōʻkᴀme′g äyī′gi wīnwāwᴀ′megu ᴀmāgwä′ʻäwᴀgi wītegämā′wā$^{\text{d}}$tcin$^{\text{niʻ}}$. Ā′gwi nā′ʻkᴀ kᴀʻckinᴀnaʻᴀʻckᴀʻeti′ʻsu$^{\text{d}}$tcin$^{\text{niʻ}}$. Nā′ʻkᴀ wīnwāwᴀ′megu näyāpiʻse′tōwᴀg ī′ni māgwai′$^{\text{yiʻ}}$. Ī′n$^{\text{niʻ}}$.

(27) Ä′ʻᴀʻtägiʻ sī′ʻsepāʻk$^{\text{wiʻ}}$. Meʻkwä′neme$^{\text{d}}$tci kīyōtä′neniwᴀg$^{\text{kiʻ}}$, tcāgi′megu äʻinᴀʻtᴀge′ʻsiwā$^{\text{d}}$tc äʻiʻcitᴀʻtᴀgwiwā′wīte$^{\text{d}}$tci nā′ʻkᴀ neʻsä′māwᴀn äʻpᴀʻkwāʻkunᴀ′mawu$^{\text{d}}$tc$^{\text{iʻ}}$.

(28) Aiyō′ʻ nāʻkᴀ′$^{\text{d}}$tc ä′ʻᴀʻtägi meʻsī′wäyā$^{\text{ʻiʻ}}$. Wīnᴀ′megu wī′n änwäwäʻwātᴀ täwäʻi′gᴀnᴀn umeʻsiʻwäyāʻem$^{\text{miʻ}}$. Wīnᴀ pyä$^{\text{d}}$tci′megu pete′gi pyä′$^{\text{d}}$tc īnaʻ änwäwäʻigāni$^{\text{d}}$tciʻi wī′nᴀ mäʻkwänemā$^{\text{d}}$tciʻi ʻäʻnᴀtawänetᴀ′mawā$^{\text{d}}$tci meʻtoʻsänenī′wiwen$^{\text{niʻ}}$.

(29) Äʻtᴀnᴀtᴀmegiʻ sī′ʻsepāʻk$^{\text{wiʻ}}$. Äwᴀtenᴀ′mawu$^{\text{d}}$tci kīyōtäne′niwᴀg$^{\text{kiʻ}}$. Meʻcemegō′naʻ uwīyäʻᴀ negu′ti pᴀ′ʻkimāp$^{\text{iʻ}}$. Kīʻciwīʻkuwe$^{\text{d}}$tcin īn äʻnᴀnaʻᴀ′piwā$^{\text{d}}$tci meʻcemegō′na$^{\text{ʻiʻ}}$. Kīʻāgwᴀpī′wā$^{\text{d}}$tcin äʻā′$^{\text{d}}$tcimu$^{\text{d}}$tci näna′ʻowātᴀ kī′gänut$^{\text{ᴀʻ}}$, “Naʻī′ nekīʻci′kuʻiwītᴀma′wāpenᴀ kemeʻcōmeʻse′nānᴀg Aʻckutä′näʻsīwᴀ nāʻkᴀ′$^{\text{d}}$tc A′nenägi Täyäpī′gwäʻcig$^{\text{kᴀʻ}}$, nekīʻcinīgānipᴀgiʻsenᴀma′wāpenᴀ neʻsämāwᴀn äʻᴀʻpäne′moyāg$^{\text{keʻ}}$. Īni$^{\text{d}}$tcā′ʻ wī′n äʻcimenwī′ʻkānu$^{\text{d}}$tci wī′nᴀ Mä′ʻcenäʻ äʻpᴀʻkäyāʻkunᴀ′mawā$^{\text{d}}$tc utāʻku′nämᴀni nā′ʻk uʻsīʻsepāʻkumi meʻtegu′gi wä$^{\text{d}}$tcike$^{\text{d}}$tci′gānig$^{\text{kiʻ}}$. Īnigä′ʻyätuge wīnwāw äʻcimāwāteʻe Mᴀmᴀ′ʻsāʻᴀni wīʻᴀnemiʻciʻāʻkwänetᴀma′wāwā$^{\text{d}}$tci wīʻcku′pᴀnig$^{\text{kiʻ}}$. Īni$^{\text{d}}$tcā′ʻ äʻcitcā′gimā$^{\text{d}}$tci tcā′g äʻinᴀʻtᴀge′ʻsinini$^{\text{d}}$tci kīyōtäne′niwa$^{\text{ʻiʻ}}$. Pemāte′ʻsiweni-

As soon as he has blown it (he says), "Now, indeed, you whom we have invited must dance. That is why we formerly invited you. We shall seek life, indeed, by our stamping. They who formerly concerned themselves with (this), they whom we this day truly serve as ceremonial attendants, must have strongly followed this worship. It even took them through (their) hard (times), at the time when they were surrounded by the peoples (i. e., foes), so that they were all threatened with destruction. Verily, at that time, it seems even the common people knew clearly that (this religion) was true and that through it they were pulled through (i. e., saved). That, verily, it seems is why they felt (so) strongly (about it), it seems. And so verily even we this day shall contrive to willingly do our best for the worship (religion) of these persons, all you to whom I am related."

(25) Where a little girl dances, a member of the Bear gens, and a leading dancer.

They dance facing the south; they do not dance in a circle. The dancers merely dance in a cluster. The women dance all facing the same direction. And whenever the men dance there they merely are accustomed to dance vigorously there (in one spot).

(26) Where Jack Bullard, the leading ceremonial attendant, dances. Once in a while he blows the flute, sounding, "Yo –yo– , wi – hi – wi – hi." That (occurs) whenever a verse is repeated, yet not always; occasionally. He has control of blowing the flute. And they alternately blow the flute. Also they alternately put on the headbands with which they dance. And a person can not take off his own (headdress). And they place that headdress exactly where it was. That is all.

(27) Where the sugar is. Reptiles (snakes) are remembered, and (reptiles) of every color are collectively named, and they are offered tobacco.

(28) And here is where the sugar cake is. The sugar cake belongs to the one who beats the drum. Now those who formerly were drummers there are they whom he remembers (i. e., worships), and life is what he desires from them.

(29) Where the sugar is eaten reptiles are offered it. Anyone is given charge of it. Whenever they are invited then they sit down, anyone. Whenever they have sat down in a cluster then the director, the one celebrating the gens festival, says, "Now, we have indeed spoken to our grandfathers, the Spirit of Fire and He Who Lies with His Eyes Bulging in the Smoke Hole, and we have first granted them tobacco as we depend upon them. Therefore he, John Pete, has done well in offering his tobacco to them and his sugar which has dripped from a tree. And that it seems is what they (the manitous) promised Mamaʿsāʿa, namely, that they would continue to think a great deal of his sweet foods. That verily is why he names all the

^{d}tcāʿi wāwītᴀmawā′gwäʿig$^{\text{kiʿ}}$. Īni^{d}tcāʿi nätawänetᴀ′mawā^{d}tc īnu′g äʿmeʿkwä′nemā^{d}tc$^{\text{iʿ}}$. Äʿcitcā′gowä^{d}tci negu′ti mīʿsō′n änegiʿku′ʿckᴀmāge nīnānānug$^{\text{kiʿ}}$. Īni^{d}tcā′ʿ īnugi wīʿu^{d}tciwīʿse′niyäg$^{\text{kweʿ}}$. Wīʿseni′g$^{\text{kuʿ}}$!"

Kīʿciwīʿsenī′wā^{d}tcin$^{\text{niʿ}}$, "Naʿi′, äʿᴀpī′yägwin ᴀpi′gu näyā′pi, ne′nītig$^{\text{keʿ}}$, iʿkwäti′g$^{\text{keʿ}}$."

(30) Äʿtᴀʿciʿsī′gᴀʿu^{d}tci nīgānᴀ′ʿkᴀʿsut ᴀnemō$^{\text{ʿᴀʿ}}$. Uwī′ʿci päʿki′metcigi nīgāne′gātcig$^{\text{kiʿ}}$. Pᴀpāʿsi′gi pᴀ′ʿkimāp$^{\text{iʿ}}$. Wīʿnīʿcōʿkᴀmowā^{d}tci wī′n$^{\text{nᴀʿ}}$.

(31) Äʿmā′wᴀʿtōg ī′n uwī′ʿci pä′ʿkime^{d}tci nīgānimᴀmī′ʿcīʿᴀg$^{\text{kiʿ}}$.

(32) Äʿpemāgwᴀ′piwā^{d}tci wīʿku′metcig$^{\text{kiʿ}}$. Mäneʿtā′mᴀpitᴀgä′ʿmegu äʿckiʿsīgᴀʿᴀ′mawut ᴀne′moʿᴀn$^{\text{niʿ}}$. Ī′n äʿcinīpenwiʿsīgaʿi′gäwā^{d}tc$^{\text{iʿ}}$. Meʿcena′ʿmegu wā′wīyāg i′ʿkwäwᴀgi tᴀ′gwīʿkumāp$^{\text{iʿ}}$. Ā′gwi māmᴀʿkā^{d}tcikegin$^{\text{niʿ}}$. Kīʿciʿsīgᴀʿu^{d}tc$^{\text{iʿ}}$, "Ī′ni" äʿī′yowā^{d}tc$^{\text{iʿ}}$. " ʿAu′," ä′ʿine^{d}tc$^{\text{iʿ}}$. "Naʿī′, wī′ʿsenig$^{\text{kuʿ}}$. Nekīʿcikuʿā^{d}tcimopen äʿcinᴀtawäne′tᴀmāg$^{\text{keʿ}}$. Wīʿseni′g$^{\text{kuʿ}}$, ne′nītig$^{\text{keʿ}}$, i′ʿkwätig$^{\text{keʿ}}$!" Kīʿcitcāgiʿse′nyäwā^{d}tc äʿpemimāwᴀ^{d}tcigᴀnä′nigä^{d}tci negu′t$^{\text{iʿ}}$.

(33) Aiyō′ʿ īn äʿmawiʿsīge′ʿckānᴀg ᴀnemoʿᴀʿkᴀnᴀn$^{\text{niʿ}}$. Äʿpeʿkwāgwᴀtōgi tcīgiketāgᴀn$^{\text{neʿ}}$.

(34) Äʿtcītᴀ′piwā^{d}tc änwäwäʿsᴀ′ʿtōtcigiʿ cīʿcī′gwᴀnᴀn$^{\text{niʿ}}$. Nägᴀ′mutcigi nenegiʿsᴀ′ʿtōwᴀg änwäwäʿsᴀʿtōwā^{d}tcin$^{\text{niʿ}}$.

(35) Äʿtcītᴀ′piwā^{d}tci kīgänowᴀ′pitcig$^{\text{kiʿ}}$, i′ʿkwäwᴀgi peʿki′megu kegiʿᴀpenōʿe′megu.

(36) Äʿtcītᴀ′piwā^{d}tci nī′mitcig i′ʿkwäwᴀg$^{\text{kiʿ}}$.

(37) Mᴀnigä′ʿ äne′gāwā^{d}tci nīmiwᴀʿᴀmo′we^{d}tcin i′ʿkwäwᴀgi wīnwā′wᴀ tātᴀ′g$^{\text{kiʿ}}$.

(38) Mᴀnime′g äyī′g äʿpemāgwᴀ′piwā^{d}tc i′ʿkwäwᴀgi nī′mitcig$^{\text{kiʿ}}$, nā′ʿkᴀʿ cäʿcki′megu īna′ʿ äʿtᴀneʿkwäpi′ʿtōtcig$^{\text{kiʿ}}$, nāʿkᴀ′^{d}tciʿ cä′ʿck äʿcināʿkuwäwᴀ′pitcig$^{\text{kiʿ}}$. Äʿcitäʿātᴀ′megu īnᴀ nä′ʿkuwāt$^{\text{ᴀʿ}}$: ā′gwi māmᴀʿkā^{d}tcikegin$^{\text{niʿ}}$. Ī′n ä′ʿcikeg$^{\text{kiʿ}}$.

(39) Neʿtawi′megu ne′niwᴀg äʿtᴀne′gāwā^{d}tci nīmiwᴀʿᴀmowe^{d}tcinimā$^{\text{ʿiʿ}}$.

(40) Aiyō′ʿ āne′t äʿtᴀne′gāwā^{d}tc i′ʿkwäwᴀg$^{\text{kiʿ}}$.

(41) Mᴀmī′ʿcīʿᴀg äʿtᴀne′ʿsiwā^{d}tc äʿpīʿtcipāwikīʿceʿsäʿkwäwā^{d}tcin$^{\text{niʿ}}$. Meʿcemegōnaʿi kīwitcītᴀ′piwᴀg$^{\text{kiʿ}}$. Wīʿtcītᴀ′piwᴀgi wīnwā′wᴀ nāʿkᴀ′^{d}tc äʿᴀnemiʿᴀnōʿkāne′gowā^{d}tci kīgänoni^{d}tciʿip$^{\text{iʿ}}$.

(42) Äʿpemāgwᴀ′piwā^{d}tci ne′niwᴀgi nī′mitcig$^{\text{kiʿ}}$.

(43) Äʿpemāgwᴀ′piwā^{d}tci neʿkᴀ′nikīʿce′gw ätᴀmäwᴀ′pitcig$^{\text{kiʿ}}$. Meʿcemegōnaʿi wāwīyāgāgwᴀ′piwᴀgi Tōʿkā′naʿi Kīʿckoʿaʿ äʿtᴀʿciwāwīʿse′niwā^{d}tc äʿcᴀme^{d}tcinimāʿā′pe$^{\text{ʿeʿ}}$.

reptiles of every color. They must have mentioned indeed life to him. That verily is what he (John Pete) to-day desires of them when he remembers (i. e., worships) them. That is how he prays for (this) single gens to which we belong. That verily is why you shall eat to-day. Eat!"

Whenever they have eaten (they are told), "Well, men and women, sit exactly where you were seated."

(30) Where the dog is served, that is, the one first cooked. The head dancers are they who are given the head. One half is given to each. Two must take charge of it.

(31) Where the head which was given the leading ceremonial attendants is placed.

(32) Where those who are invited sit in a cluster. And the one first seated is the one to whom the dog is first served. That is the order in which they serve. Women also are invited intermixed with (men). There is no bar (against them). After the attendants have served (all the food), they say, "That is all." "Very well," they are told, "now eat. We have indeed spoken of what we desire. Eat, men and women!" As soon as all have eaten then one (attendant) starts to gather the bones.

(33) Here is where he goes and dumps the dog bones. They are placed in a pile by the main pole.

(34) Where those who rattle the gourds sit down. The singers shake (the gourds so as to produce a) trembling (sound) whenever they shake them.

(35) Where those sit as givers of the gens festival, both women and children included.

(36) Where the women dancers sit down.

(37) And this is where the women dance whenever a dancing song is sung.

(38) Also this a spot where women dancers also are seated in a cluster, and only those (women) sit down to (i. e., participate in) the gens festival (there), and those (women) who merely sit as hummers. Whoever so desires hums: it is not compulsory. That is how it is.

(39) Where the men dance separately whenever a dancing song is given.

(40) Here is where some women dance.

(41) Where the ceremonial attendants are whenever they are not cooking. They go about and sit down any place. They must sit down and continue to be ordered by those celebrating the gens festival, so it is said.

(42) Where the men dancers sit down in a row.

(43) Where all day long those who sit as smokers sit in a cluster in a row. The Tōʻkāns and Kīʻckōs sit mixed when they eat there whenever they are fed.

(44) Ä′ʿᴀʿtōgi meʿsiwäyāʿ^{i}ʿ. Kīʿcinᴀnaʿiʿse′tōgin äʿpᴀ′ʿkime^{d}tci neʿtawi′megu kīʿciʿᴀnaʿō′nātcigi täwäʿi′gᴀnᴀn^{ni}ʿ. Īni′gi neʿta′wi päʿki′metcig^{ki}ʿ. Kīʿcinᴀnaʿᴀpī′wā^{d}tcin^{ni}ʿ, “ʿŌ′ wīnᴀku′ʿ mᴀ′n āteʿciʿse′tawäwᴀ mᴀ′nᴀ Tcāgä′nemäʿᴀ meʿsī′wäyāʿi pyä^{d}tci^{d}tcāʿᴀnᴀʿᴀnwäwäʿigāni^{d}tciʿ äʿcᴀmā^{d}tciʿi wī′nᴀ nā′ʿkānug änāpᴀpīʿtᴀ′mawā^{d}tc äʿᴀpini′teʿe ʿᴀpinaiy^{yi}ʿ. Cäʿcki^{d}tcāʿ änemiʿcinaʿigenigi meʿtoʿsänenī′wiwen ā′ʿcitᴀmi wīʿinäne′megu^{d}tc äʿcimᴀmā′tomā^{d}tc^{i}ʿ. Īni^{d}tcā′ʿi wīʿu^{d}tcimī′^{d}tciyägw īni me′ʿtegugi wä′^{d}tcike^{d}tcigāg^{ki}ʿ. Wīʿseni′g^{ku}ʿ!”

(45) Mᴀnime′g äyī′g äʿtcītᴀ′piwā^{d}tc i′ʿkwäwᴀg^{ki}ʿ, cä′ʿck äʿtᴀʿcitātᴀgiʿätᴀmäwᴀpitcig^{ki}ʿ.

(46) Aiyō′ʿmeg āne′t äʿtcītᴀ′piwā^{d}tc i′ʿkwäwᴀgi nī′mitcig^{ki}ʿ. Nā′ʿkᴀ ne′niwᴀg ᴀtᴀ′mäʿᴀg āne′t änᴀ′piwā^{d}tc aiyō′ʿ äʿtᴀnᴀʿkiwinigi wīgī′yāpeg^{ki}ʿ.

(47) Aiyōʿkä′ʿi meʿtenōʿ äʿtcītᴀ′piwā^{d}tci wīʿswiʿā′ʿsutcigi mᴀʿkwimī′ʿsōnᴀn^{ni}ʿ, äyōʿegutcig ugī′wāwaʿ^{i}ʿ. Mäʿkwi′ʿsutcig i′ʿkwäwᴀgi tcᴀtcawi′megu wīʿswi′ʿäwᴀgi wīnwā′w^{wᴀ}ʿ, āgwigä′ʿi meʿce′megu. Tcᴀtcawī′ʿ īnu′gi nenīw äʿunī^{d}tcā′neʿsi^{d}tc īni meʿce′naʿ äʿwīʿswiʿtci′gäwā^{d}tc^{i}ʿ. Tcᴀtcawī′ʿ īna′ʿmegu äʿtᴀʿcikī′gänugi tᴀʿciwāwītᴀ′mawāpi wīʿiʿci′ʿsowā^{d}tc^{i}ʿ. Īnigi^{d}tcā′ʿ īnigi wä^{d}tci ʿu^{d}tcinawe tcītᴀ′piwā^{d}tc^{i}ʿ.

(48) Ä′ʿᴀʿtōgi kīʿcai′yōginiʿ cīʿcī′gwᴀnᴀni wä′wītepi pōnināgä′wā^{d}tcinimāʿi me′ʿtenōʿ^{i}ʿ.

(49) Äʿtcītᴀpi^{d}tci Mᴀʿkwipᴀ′nᴀʿcāʿᴀ wīʿnawᴀ^{d}tcikᴀnakᴀna′wi^{d}tcin^{ni}ʿ. Ä′nowä^{d}tci^{d}tcāʿ äʿᴀʿcki′meguwäpetu′nämu^{d}tc^{i}ʿ: “Kekīʿsā^{d}tcimegu′wāwᴀg änōʿkānᴀ′getcig äʿpeminᴀto′menāgwe kägō′ʿi wīʿtᴀʿcīʿkᴀmātiʿsoyägoʿᴀ negu′ti wâ′ʿsäyāw äʿutᴀmi′menāg äʿnenī′wiyᴀne kīnwā′wᴀ nā′ʿk i′ʿkwätig^{ke}ʿ. Āgwi^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, nīnā′n^{nᴀ}ʿ, nō′^{d}tc^{i}ʿ, pīnōʿcimeʿkᴀmāgin^{ni}ʿ, nō′^{d}tc^{i}ʿ. Wīnᴀ^{d}tcā′ʿyätug^{ke}ʿ, nō′^{d}tc^{i}ʿ, Keʿtcima′netōw^{wᴀ}ʿ, nō′^{d}tc^{i}ʿ, äʿcī′yätuge, nō′^{d}tc^{i}ʿ, mīnawänemā′teʿ^{e}ʿ, nō′^{d}tc^{i}ʿ, äʿᴀʿsāmī′yätuge, nō′^{d}tc^{i}ʿ, tcᴀʿkwāʿkunᴀmōnᴀgoʿ^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, kepemāteʿsiwe′nenān^{ni}ʿ, nō′^{d}tc^{i}ʿ. ‘ʿWänᴀ′ yäʿᴀpᴀ wäpipᴀnāpᴀtᴀ′mowāt^{e}ʿ, nō′^{d}tc^{i}ʿ, wâ′ʿsäyāw īninā′ʿ yäʿᴀpᴀ wīʿkeʿtci, nō′^{d}tc^{i}ʿ, mīʿtᴀminawä′miwā^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ. Ku^{d}tcī′ nī′nᴀ nekīʿcimᴀmā^{d}tci′ʿāwᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ. Īnī′yätug^{ke}ʿ, nō′^{d}tc^{i}ʿ, äʿcitäʿäteʿe′yätug^{ke}ʿ, nō′^{d}tc^{i}ʿ, wī′nᴀ nā′ʿk^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, Keʿcäma′netōw^{wᴀ}ʿ, nō′^{d}tc^{i}ʿ,’ tcāgiyu′ʿmegu, nō′^{d}tc^{i}ʿ, wīʿinᴀtä′mowᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ. “Awitai′yäʿᴀpᴀ ma′netōwᴀ kīʿciʿī′wäʿs^{ᴀ}ʿ.” Īn^{ni}ʿ, nō′^{d}tc^{i}ʿ, nīnᴀ^{d}tcā′ʿmegōni nīʿigōg^{ki}ʿ, nō′^{d}tc^{i}ʿ. Nāpi^{d}tcā′ʿmegu, nō′^{d}tc^{i}ʿ, wītᴀ′mawᴀge nī^{d}tcimanetowᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ.’ Īnī′yätug^{ke}ʿ, nō′^{d}tc^{i}ʿ, äʿcitäʿäteʿeyätu′g^{ke}ʿ, nō′^{d}tc^{i}ʿ, wīnᴀ ʿīyā′ʿ^{i}ʿ, nō′^{d}tc^{i}ʿ, maiyā′wikīʿce′g^{kwe}ʿ, nō′^{d}tc^{i}ʿ, äpi′t^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, nīgā′neʿsit^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ,

(44) Where a sugar cake is placed. As soon as it has been properly placed then those who filled and tied the drum are invited separately. They are the ones who are invited separately and whenever they have sat down comfortably the following is said: "O, he, this one, John Bear, indeed dedicates the sugar cake separately to those who drummed in the past, they are the ones whom he feeds and he is seated to-day where they sat (— ?). That in return he be blessed with a good way, life, is what he beseeches of them. That verily is why you shall eat that which has dripped from the tree. Eat!"

(45) And this also is where women are seated, only indeed those who are seated there as smokers.

(46) Here indeed is where some women dancers sit down and here is where some men smokers are seated during the ceremony in (this) dwelling.

(47) And here only persons are seated who were given Bear gens names, those given them by their mothers. Once in a while women who belong to the Bear gens name (their children), but not often. Once in a while to-day when a man has a child and then (the women) do the naming. Once in a while when a gens festival is held (the children) are named there so as to be named (Bear gens names). It is indeed why they sit down (here).[4]

(48) Where the gourds which have been used are placed whenever they stop singing for a short time only.

(49) Where Young Bear sits down whenever he stops to make a speech. Verily what he says when he first begins to make his speech (is): "Those whom we have hired have troubled you in inviting you in succession when you could have been busy with some business of your own this one day when we inconvenienced you, men and women. Verily, we did not, so be it, found, so be it, (this). He verily, it seems, so be it, the Great Manitou, so be it, it seems, so be it, thus realized, so be it, that he had determined, so be it, our lives, so be it, to be, it seems, too short, so be it. 'Why, when they begin to lose sight of (this) daylight at that time it will be that they will greatly, so be it, vex me for that reason, so be it. Yet I have made them to move (i. e., given them life), so be it.' That, it seems, so be it, is what he thought, it seems, so be it, and, so be it, the Gentle Manitou also (thought), 'they all indeed, so be it, will wail, so be it. "A manitou surely could not have made us. That, so be it, verily they will say of me," that very thing, so be it, they will say of me. Verily it will be better, so be it, for me to tell my fellow manitous, so be it.' That, it seems, so be it, is what he, so be it, who sits, so be it, in the middle

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[4] Normally Fox men name their children; these belong to the gentes of their fathers (and have since at least 1827, according to documentary evidence). If children are named by others than their fathers they will be given names suitable to the gentes of their namers, yet those children will belong to their fathers' gentes unless otherwise stipulated at the time of naming.

wīnᴀ mᴀ′ni kīʻciʻtōt^{ᴀ}ʻ, nō′^{d}tc^{i}ʻ, mᴀ′ni, nō′^{d}tc^{i}ʻ, pemāmeʻki′ʻsenig^{ki}ʻ, nō′^{d}tc^{i}ʻ, nā′ʻk^{ᴀ}ʻ, wī′nᴀ nō′^{d}tc^{i}ʻ, mᴀni pämānᴀʻkwᴀgō′tänig^{ki}ʻ, nō′^{d}tc^{i}ʻ, nā′ʻk^{ᴀ}ʻ, nō′^{d}tc^{i}ʻ, tcāgi′ kägōʻi kī′ʻciʻtōt^{ᴀ}ʻ, nō′^{d}tc^{i}ʻ.

“Īnināʻtcā′ʻyätuge negutī′yätug^{ke}ʻ, nō′^{d}tc^{i}ʻ, äʻᴀnōʻkānā′teʻ^{e}ʻ, nō′^{d}tc^{i}ʻ, wīʻpemimāwᴀ′^{d}tcinᴀtomego′wā^{d}tcin^{ni}ʻ, nō′^{d}tc^{i}ʻ. Nāʻinā′ʻmeguyätuge tcā′gi māwᴀ′^{d}tcīni^{d}tc^{i}ʻ, kīʻcī′yätug^{ke}ʻ, nō′^{d}tc^{i}ʻ, menwᴀpi′ni^{d}tciniyätug^{ke}ʻ, nō′^{d}tc^{i}ʻ, īninā′ʻyätug äʻpemipᴀʻsegwī′teʻe wī′n^{nᴀ}ʻ, nō′^{d}tc^{i}ʻ, Keʻtcimanetōw^{wᴀ}ʻ. ‘Wīʻwītᴀmōnᴀgōwekuʻi wä′^{d}tci pwāwikīʻsātänemenᴀgōw^{we}ʻ, nō′^{d}tc^{i}ʻ: māʻᴀgi^{d}tcā^{ʻi}ʻ, nō′^{d}tc^{i}ʻ, meʻtoʻsäne′niwᴀg^{ki}ʻ, nō′^{d}tc^{i}ʻ. Ā′gwi nī′nᴀ neʻci′ʻkᴀ meʻtoʻsänenīmī′yānin^{ni}ʻ, ku^{d}tcī′ nī′nᴀ nekīʻcipᴀgiʻse′nāwᴀg^{ki}ʻ, nī′nᴀ nā′ʻk^{ᴀ}ʻ, nō′^{d}tc^{i}ʻ, nekīʻcimᴀmā^{d}tcī′ʻāwᴀg^{ki}ʻ. Äʻᴀʻsāmitcᴀʻkwāpyäʻsetawᴀg upemāʻteʻsī′wenwāwi naʻina′ʻi yō′w^{we}ʻ. Pyänutᴀmowā′t^{e}ʻ, nō′^{d}tc^{i}ʻ, unepō′wenwāw^{wi}ʻ, nō′^{d}tc^{i}ʻ, īnina′ʻtcāʻi wīʻkeʻtcimītᴀmi′miwā^{d}tci nī′nᴀ ku′^{d}tcīʻi keʻte′nᴀ wäwīgiʻetīgini netōta′wāwᴀgi nā′ʻināʻ äʻᴀʻckikī′ʻciʻᴀg^{ki}ʻ; negu′ti wī′nᴀ mᴀʻci′ʻcki netawᴀtenᴀmawāwᴀg^{ki}ʻ, nō′^{d}tc^{i}ʻ, īyā′ʻ, nō′^{d}tc^{i}ʻ, wīʻtᴀʻcikīʻcigenᴀmāti′ʻsowā^{d}tc^{i}ʻ. “Ā′ʻkunäwᴀ,” kīʻitᴀma′wāpen^{nᴀ}ʻ. Kā′tᴀ^{d}tcāʻi pemāgwᴀ′nāwāte meʻce′megu kā′tᴀ pemiʻᴀtāʻpenᴀmawī′yägäg^{ku}ʻ: meʻtenō′ʻ ᴀtᴀmäʻe′nᴀgwin ī′ni me′ʻtenōʻi wīʻu^{d}tciʻᴀtᴀ′maiyᴀg^{kwe}ʻ, “manetōwᴀ” äʻi′nenᴀgwe kīʻᴀgāwātᴀma′wāpen^{nᴀ}ʻ. Nīnaitō′ʻ mō′ʻtc ā′gwi mō′ʻtci negutōʻpwāgaʻ ᴀʻckunᴀmātiʻso′yānin^{ni}ʻ. Nāʻkᴀ′^{d}tc äʻunᴀnᴀgutä′miwā^{d}tci nepᴀgiʻsenᴀma′wāwᴀg ᴀnemu′ʻteʻsᴀni wīʻtᴀʻci, nō′^{d}tc^{i}ʻ, kegeʻcä′mowā^{d}tc^{i}ʻ. Kägō′^{ʻi}ʻ, wī′nᴀ nō′^{d}tc^{i}ʻ, inänetᴀmowā^{d}tcin uwī′yāwāwi wīʻpemiʻᴀtāʻpeʻkwä′näwᴀg^{ki}ʻ. Tepᴀ′^{d}tci^{d}tcāʻ umeʻtoʻsänenī′wenwāgi kīʻᴀʻpīʻtänetᴀma′wāpenᴀ mäʻkwäneme′nᴀgwin^{ni}ʻ. Īnigä′ʻi me′ʻtenōʻi wīʻu^{d}tciʻᴀnemitäpeʻsinu′tawᴀgw ᴀnemu′ʻteʻsᴀg^{ki}ʻ. Nā′ʻkᴀ wī′nᴀ tcā′gi neteʻcināgwiʻta′wāwᴀg äʻkegipᴀgi′ʻsenᴀgi nīpete′ʻsiwᴀn^{ni}ʻ. Kātᴀ^{d}tcā′ʻ īnini pemāgwᴀ′nāwāte wᴀ′nimōʻckwe pemᴀtāʻpenᴀmawiyägägu kōʻciʻseme′nānᴀg^{ki}ʻ. Meʻtenō′ʻtcāʻ äyī′gi mäʻkwänemenᴀgwin ī′ni wīʻᴀtāʻpenᴀ′mawᴀgwe meʻtenō′^{ʻi}ʻ. Nā′ʻkᴀ tcāgi′megu neteʻcināgwiʻta′wāwᴀgi wīnwā′wᴀ mī^{d}tci′päʻᴀni nā′ʻināʻ äʻkī′cimᴀmā′^{d}tciʻᴀg^{ki}ʻ. Īni nī′n äʻciketemi′nawᴀg^{ki}ʻ. Meʻtenōʻtcā′ʻmegu pyätenᴀmō′nᴀgwini wīʻtäpeʻsiyᴀg^{kwe}ʻ. Kīnwā′wᴀ^{d}tcāʻi wä^{d}tc īnugi mᴀmātome′nᴀgōw^{we}ʻ. Kīnwā′w äyī′gi tcᴀtcātᴀpenawe kekegᴀpi′pwᴀ inäne′^{d}tcigᴀni meʻce′naʻi wīʻinänemāwägwän^{ni}ʻ. Ketemi′nawᴀgwe ʻīni′megu wīʻᴀnemi′ʻcigen^{wi}ʻ. Īni^{d}tcā′ʻi wä′^{d}tc ā^{d}tcimoʻe′nᴀgōwe wīʻkäketemi′nawägw ᴀnemimeʻtoʻsäne′niwᴀgi kōʻciʻseme′nānᴀg^{ki}ʻ. Cewä′nᴀ māʻᴀ′gi nī′ʻcw īyā′ʻi wīʻmawiwī^{d}tcimeʻtoʻsänenī′mäwᴀg^{ki}ʻ. Mᴀ′nᴀ wī′nᴀ “Aʻckutä′näʻsīwᴀ” īʻig^{kwᴀ}ʻ. Änāʻsᴀmᴀ′pini^{d}tci wīʻmawitᴀʻcimᴀmā^{d}tcinawi′ʻtawäw^{wᴀ}ʻ, nā′ʻkᴀ wīʻᴀnemiwīgätā^{d}tcimwi′ʻtawā^{d}tci wäpimeʻkwänemenᴀg^{kwe}ʻ. Mᴀni^{d}tcā′ʻ wī′n ᴀ′ʻk änegiʻkwāmeʻki′ʻsenigi wīʻinegiʻkwiʻtawᴀgw unä′moweni wīʻpāwikīwinōteʻkwātowāmenᴀgwe mäʻkwäneme′nᴀgwin^{ni}ʻ; nā′ʻkᴀ wīʻu^{d}tcikeʻkä′nemᴀgwe kägō′ʻ inänetᴀ′mowāt uwī′yāwāw^{wi}ʻ. Wī′nᴀ nāʻkᴀ′^{d}tci mᴀ′nᴀ kōʻciʻsemenānaʻ äʻutᴀnenämini^{d}tci wīʻmawitᴀneʻsīwᴀ wä′^{d}tci nōwāʻ-

of the sky, so be it, the leading one, so be it, he who created this, so be it, earth, so be it, this sky which hangs, so be it, and, so be it, he who created everything, so be it, thought.

"Verily at that time it seems he employed, so be it, one being, it seems, so be it, who was to summon and gather in succession (the manitous), so be it. Indeed it seems when all were gathered at the time, after, it seems, so be it, they were comfortably seated, it seems, so be it, at that time it seems, he, so be it, the Great Manitou, started to rise to his feet. 'I really shall inform you why I, without difficulty, call you, so be it: verily this, so be it, people, so be it (are the cause). I alone do not possess a people, though I have blest them (down there), and I, so be it, have made them to move (i. e., given them life). (But) at that time, formerly I determined their lives to be too short. When they came, so be it, to their death, so be it, verily at that time they will greatly vex me with what they say. Yet I surely gave them a place to live at the time that I first made them; I gave them, so be it, a certain weed for them to raise for themselves yonder, so be it. "Tobacco," we shall call it. Verily if they merely strew it in a cluster you must not start to take it from them: only, whenever they offer us a smoke, then only shall we smoke. We whom they call "manitous" shall desire it of them. Formerly I did not even save a single pipeful for myself. Moreover, I gave them a dog to pet, so be it, where their hearths are. Whenever, so be it, they think anything of their lives they shall take it up by the head. Verily in return we shall think of their lives whenever they worship us. Then indeed only shall we in the future be satisfied with the dogs. Moreover, I made a harvest crop of every kind and granted it to be with them. Verily, if they strew it carelessly in a cluster, do not start to take it from our grandchildren. Also, verily only whenever they remember (i. e., worship) us, then shall we receive it, only then. I made for them game animals of every kind for them when I made them (the people) to move. Verily indeed only whenever they make offering to us shall we be satisfied. Verily that is why I beseech you this day. You must individually possess a blessing, so that you may bless whomever you please. If you bless them then (your blessings) shall come true. That verily is why I told you to bless each of the future people, our grandchildren. These too shall go yonder and dwell with them. Now this one shall be called "Spirit of Fire." He shall go there and shall be moving as they sit opposite him, and he shall continue to carefully interpret for them when they begin to remember (i. e., worship) us. Verily we shall make his breath the size of this earth so that he will not fail to go about and make us hear whenever they worship us; and we shall thereby know if they think anything of themselves. Moreover, these only shall go and be where our grandchildren have their smoke holes, from whence (the smoke

kuʿugōni^{d}tc āʿku′näwᴀn^{niʿ}. “Täyäpī′gwäʿcigᴀ” īʿi′g^{kwᴀʿ}. Wīnwā′wᴀ wīʿnīgānitäpeʿsiwᴀg āʿku′näwᴀn^{niʿ}, wīʿmeneʿtāmiwīnwāwᴀʿᴀtᴀ′mäwᴀgi nā′ʿkᴀ kägō′ʿi pyätenᴀmōnᴀgwini wīʿnīgānitäpeʿsinu′tᴀmōgi kägo′^{ʿiʿ}. Wī′nᴀ^{d}tcā′ʿ mᴀnᴀ Täyäpī′gwäʿcigᴀ wāwītaiyāʿkwā′pᴀtᴀmawäw umeʿtoʿsänenī′wiweni wīʿᴀnemināʿkᴀkeʿkᴀʿwā′nigwäni kī^{d}tcimanetōnā′na^{ʿiʿ}. Tcāgi^{d}tcā′ʿ wī′nᴀ nāmitä′ʿāgᴀni wīʿkegᴀpīw^{wᴀʿ}. Nāʿkᴀ′^{d}tci kägōʿ wī′nᴀ māʿᴀ′ni Aʿckutänä′ʿsiwᴀni kägō′ʿ iʿcipᴀnā^{d}tcimonite wīʿwīgätā^{d}tcimōw^{wᴀʿ}. Wīnᴀ^{d}tcā′ʿnäʿi mᴀ′ni kekīʿcegu′menān änegiʿkwānᴀʿkwᴀgō′tänig ī′ni wīʿinegiʿkwiʿtawᴀgw unä′moweni wī′nᴀ wīʿpāwikīwinōteʿkwātowā′menᴀgwe mäʿkwäneme′nᴀgwin^{niʿ}. Cewä′nᴀ nä′ʿwīnwā′wᴀ ā′gw ā′ʿpenäwi wīʿāʿpenäwitᴀʿcitätäpeʿsī′wā^{d}tcin^{niʿ}. Wīnwā′w äyī′gi meʿce′megu kegᴀ′piwᴀgi me′ʿce wīʿᴀneminenᴀ′mawā^{d}tci kōʿciʿsemenā′na^{ʿiʿ}. Wī′nᴀ mᴀ′n Aʿckutä′näʿsīwᴀ tcā′gi wī′nᴀ kōʿciʿsemenā′naʿ umᴀneʿsenō′nwāwᴀni wīʿtᴀʿcinōʿkänetᴀ′mawā^{d}tci wīʿpāwikägōʿini^{d}tc uwī^{d}tcīʿckweʿwāwa^{ʿiʿ}. Māʿᴀ′ni^{d}tcāʿ Aʿckutänä′ʿsiwᴀni wīʿwᴀnāpänōʿkᴀta′wāgwän äʿcīgwikeʿcäwä′ʿcini^{d}tci wīwäʿcī′ʿugwänᴀ nᴀnā′wäʿkᴀmi wīʿkīwitᴀnwäwägi′ʿtōgwänᴀ ʿu′wīyaw ī′nᴀ äne′nᴀgōwe wīʿkäketeminawäg^{kwᴀʿ}.

“Īnī′yätuge nā′ʿk äʿā^{d}tcikīʿsā^{d}tciʿsetō′nᴀgoʿᴀ kemeʿtoʿsäneniwenenān^{niʿ}. Īni^{d}tcā′ʿyätug^{keʿ}, nō′^{d}tc^{iʿ}, äʿcimāmīnawä′netᴀgi wī′nᴀ ‘Mᴀ′mᴀʿsāʿᴀ’ änātän äʿpāwiwī′nᴀkeʿkänetᴀmā′tiʿsu^{d}tci wīʿᴀʿkwimeʿtoʿsänenī′wigwän^{niʿ}; nāʿkᴀ′^{d}tci wī′n äʿcāʿpe^{d}tcīʿkā′gwiwā^{d}tc ᴀʿpe′näwen^{niʿ}, nō′^{d}tc^{iʿ}, nāʿkᴀ′^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, äʿpāwinīgānikeʿkänetᴀ′mawā^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, utōgimāmᴀni nīgā′ni wīn′^{nᴀʿ}, nō′^{d}tc^{iʿ}, wīʿᴀnemiʿcimeʿtoʿsäneniwiɴigwän^{niʿ}, nō′^{d}tc^{iʿ}, utōʿckinawämaʿi nā′ʿk utōʿkwaiyōma^{ʿiʿ}, nō′^{d}tc^{iʿ}, utᴀpenō′ʿsema^{ʿiʿ}, äʿnᴀtawä′netᴀg^{kiʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, keʿkänetᴀ′mugwän^{niʿ}, īnina′ʿtcāʿ yätu′g^{keʿ}, nō′^{d}tc^{iʿ}, kegaiyā^{ʿiʿ}, nō′^{d}tc^{iʿ}, äʿkᴀʿckimīnawâpᴀmā′teʿe māʿᴀ′n^{niʿ}, nō′^{d}tc^{iʿ}, kemeʿcōmeʿse′nānᴀn Aʿckutänä′ʿsiwᴀn^{niʿ}. ‘Mᴀnigä′ʿ wīnᴀ meʿcena′ʿ āmu^{d}tcikeʿkänetᴀmāti′ʿsoyān änemiʿcike′nugwäni nemeʿtoʿsänenī′wiwen^{niʿ},nō′^{d}tc^{iʿ}.’ Īnī′yätug^{keʿ}, nō′^{d}tc^{iʿ}, äʿcitäʿäte^{ʿeʿ}, nō′^{d}tc^{iʿ}. Īnināʿtcā′ʿyätuge pemiʿceʿcowīgwänute^{ʿeʿ}, nō′^{d}tc^{iʿ}, wī′nᴀ ‘Mᴀ′mᴀʿsāʿᴀ’ ä′nātän^{nᴀʿ}. Nīnā′nᴀgäʿi nepᴀʿcitoʿe′menān^{nᴀʿ}, nō′^{d}tc^{iʿ}. Wīnai′yätug^{keʿ}, nō′^{d}tc^{iʿ}, na′ʿina^{ʿiʿ}, nō′^{d}tc^{iʿ}, wī′ʿnowī^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, äʿnawᴀ^{d}tcī′yätugepᴀpīwenᴀmawā′teʿ utāʿku′nämᴀn^{niʿ}, nᴀnō′ʿckwe wī′n äʿtᴀnā^{d}tcimoʿā′teʿe tᴀ′ʿswaiyᴀg^{kiʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, wīʿkīwiʿutwäwä′giʿtō^{d}tc^{iʿ}. Kīʿci^{d}tcāʿ yätug^{keʿ}, nō′^{d}tc^{iʿ}, nowī^{d}tci nᴀnawä′ʿkᴀmig äʿkīwitᴀnwäwägiʿtōt′eʿe wī′nᴀ ‘Mᴀmᴀʿsā′ʿᴀ’ äne′t^{ᴀʿ}. Äʿkīwinᴀnātwäwäʿtᴀg u′wīyawi nᴀnō′ʿckwe wī′n äʿkīwiʿinᴀʿinᴀ′tämu^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, wīʿkeʿkänemäʿwä′gäʿi peminᴀpi′nigwän^{niʿ}. Nᴀnō′ʿck^{weʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, äʿkīwikegimeʿckine′^{d}tcämu^{d}tc utāʿku′nämᴀn^{niʿ}, nō′^{d}tc^{iʿ}. Kākᴀbō′twe yätu′g^{keʿ}, nō′^{d}tc^{iʿ}, äʿmaiyāʿckawā′^{d}tci meʿte′gwineniwaʿ äʿtᴀʿciwīnᴀʿsᴀʿkᴀʿᴀmawā′te^{ʿeʿ}, tcā′gi wī′n äʿināʿkwigā′pāni^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}. Pāpe′g^{kwᴀʿ}, nō′^{d}tc^{iʿ}, äʿtᴀnātotᴀ-

of their) tobacco passes out. He shall be called "He Who Lies with His Eyes Bulging." They (the Spirit of Fire, and He Who Lies With His Eyes Bulging) shall be the first to be satisfied with the tobacco, and they shall first smoke, and whenever (the people) offer them anything they shall be the first to enjoy it. Verily, he, this one, He Who Lies with His Eyes Bulging, shall be opposite and watch their lives and (shall note) whomever of our fellow manitous they continue to name (in their sacrifices). Verily he shall have the power of (knowing) every inner thought. Moreover, if this Spirit of Fire in any way fails in his interpretation He (Who Lies with His Eyes Bulging) shall carefully explain. Verily we shall make his breath to be the extent the sky hangs, so that he will not fail in going about to make us hear whenever they shall worship us. But indeed they shall not merely be continuously happy there. They also have the power of blessing our grandchildren in the future. He, this Spirit of Fire, shall soften the wars of our grandchildren so that their foes shall be as naught. Verily, whosoever has courage with respect to this Spirit of Fire as he lies in spent ashes, whosoever shall paint himself (with charcoal), whosoever shall go about wailing over himself in the wilderness, he is the one whom I tell you to bless.'

"And then it seems he (the Great Manitou) placed our lives anew in a difficult position. Then verily it seems, so be it, ever since, so be it, he, the one called 'MAMAʿsāʿA,' thus realized that he did not know how long he would live; moreover, they were very troubled with disease, so be it, and moreover, so be it, he did not know how his chief's young men and his women, so be it, and his children, would continue to live in the future, and he sought, so be it, to learn (this), at that time. Verily it seems, so be it, eventually, so be it, he was able to contemplate (this), so be it, our grandfather, the Spirit of Fire. 'Now, indeed this is whereby I may learn how my life shall be in the future.' That, it seems, so be it, is what he thought, so be it. Verily, it seems at that time, he, the one called 'MAMAʿsāʿA,' started to paint his own face. Now he is our old man, so be it. Now it seems, so be it, at the time, so be it, he was to go out, so be it, it seems he stopped to crumble his tobacco, and blindly there told as many objects, so be it, for which he was to go about wailing. Verily, it seems, so be it, when he had gone out in the wilderness, he, the one called 'MAMAʿsāʿA,' went about wailing. He went about seeking his life, wailing, blindly as he went about, so be it, wailing, since he did not know where (the manitous) were located. Blindly, so be it, he went about with his tobacco in his open palms, so be it. Very soon, it seems, so be it, he came to Tree Spirits, and there made an offering to all of them as they sat about, so be it. Suddenly, so be it, he there told them why he went about wailing, so be it, so be it. And it seems he explained what he did not know, so be it, and of what verily he was de-

mawā′teʿe kīwiʿutwäwä′giʿtō^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, yätu′g äʿwītᴀ′mawā^{d}tc äʿpāwikeʿkä′netᴀg^{kiʿ}, nō′^{d}tc^{iʿ}, äʿnᴀtawi^{d}tcāʿikeʿkänetᴀmā′tiʿsu^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}. Äʿciwītᴀ′mawā^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}. Tcā′gi, nō′^{d}tc^{iʿ}, äʿmaiyā′ʿckawā^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, Aʿsenāpäne′niwaʿi pāpe′g^{kwᴀʿ}, nō′^{d}tc^{iʿ}, ᴀʿkwi′^{d}tcite′pe nō′^{d}tc^{iʿ}, äʿtᴀʿcī′yätug^{keʿ}, nō′^{d}tc^{iʿ}, äʿtᴀʿcipāpᴀgigawānᴀgīgwäʿtawā′te^{ʿeʿ}, nō′^{d}tc^{iʿ}, uneʿsä′māwᴀn^{niʿ}, nō′^{d}tc^{iʿ}, pᴀpīwenᴀmawāteʿe′yätug äʿwītᴀ′mawā^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, kīwi, nō′^{d}tc^{iʿ}, ʿutwäwä′giʿtō^{d}tc^{iʿ}. Āʿpenemegu′yätug äʿpemiʿinā^{d}tcimute^{ʿeʿ}. Tcāgī′yätuge meʿce′megu kägō′^{ʿiʿ}, nō′^{d}tc^{iʿ}, äʿmanetowä′netᴀg^{kiʿ}, nō′^{d}tc^{iʿ}, äʿpemi, nō′^{d}tc^{iʿ}, sᴀʿkᴀʿwäʿtō′te^{ʿeʿ}, nō′^{d}tc^{iʿ}. Tcā′gi ne′pi mäʿku′ckᴀgin äyīgimegu′yätug äʿpᴀginā′te^{ʿeʿ}, nō′^{d}tc^{iʿ}, kīkegᴀtä′mu^{d}tcin^{niʿ}, nō′^{d}tc^{iʿ}, utāʿku′nämᴀn^{niʿ}, nō′^{d}tc^{iʿ}. Īnī′yätug^{keʿ}, nō′^{d}tc^{iʿ}, äʿcawi′te^{ʿeʿ}, nō′^{d}tc^{iʿ}, wī′nᴀ ‘Mᴀ′mᴀʿsāʿᴀ’ äne′t^{ᴀʿ}. Īninā′ʿyätuge kätawi′megu, nō′^{d}tc^{iʿ}, pāpᴀgiʿtäpenäʿtō′te^{ʿeʿ}, nō′^{d}tc^{iʿ}, īnī′yätug äʿkᴀʿcki, wī′nᴀ nō′^{d}tc^{iʿ}, mīṇawäʿtāgu′teʿ äʿᴀʿsāmi, nō′^{d}tc^{iʿ}, pōʿswäwä′giʿtō^{d}tc^{iʿ}. Īnī′yätug^{keʿ}, nō′^{d}tc^{iʿ}, äʿketeminuʿtāgu′te^{ʿeʿ}, nō′^{d}tc^{iʿ}, Wâpᴀ′nowᴀn^{niʿ}, nō′^{d}tc^{iʿ}. ‘Naʿi′, noʿcī′ʿi, keketeminōn^{neʿ}, nō′^{d}tc^{iʿ}, kīʿutwäwägi′ʿtōyᴀn^{niʿ}, nō′^{d}tc^{iʿ}, äʿpāwi, nō′^{d}tc^{iʿ}, keʿkäne′tᴀmᴀn^{niʿ}, nō′^{d}tc^{iʿ}, kemeʿtoʿsänenī′wiwen^{niʿ}. Īni^{d}tcā′ʿ, nō′^{d}tc^{iʿ}, ke′ʿtenᴀ mᴀ′n īnug äʿketemi′nōnān^{niʿ}, nō′^{d}tc^{iʿ}, wīʿtäpᴀʿku′ʿckᴀmᴀni ke′ʿkyäwen^{niʿ}, nō′^{d}tc^{iʿ}; nāʿkᴀ′^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}, äʿcīʿkāgwiyäg^{kweʿ}, nō′^{d}tc^{iʿ}, ᴀʿpe′näwen^{niʿ}, nō′^{d}tc^{iʿ}, äyī′g^{kiʿ}, nō′^{d}tc^{iʿ}, ī′ni ketenänemen^{neʿ}, nō′^{d}tc^{iʿ}, wīʿᴀnemi, nō′^{d}tc^{iʿ}, māmīwänetᴀ′mōnān^{niʿ}, nō′^{d}tc^{iʿ}; nā′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, ketōgimām^{mᴀʿ}, nō′^{d}tc^{iʿ}, äʿpāwi, nō′^{d}tc^{iʿ}, keʿkänetᴀ′mawᴀ^{d}tci nīgā′ni wīʿᴀnemiʿcimeʿtoʿseneniwigwän^{niʿ}, nō′^{d}tc^{iʿ}, äyī′g ī′ni ketenä′nemen^{neʿ}, nō′^{d}tc^{iʿ}. Mōʿtci′megu, nō′^{d}tc^{iʿ}, täʿcipegiʿckutᴀmōnugwänᴀ ʿugi′māwᴀn utō′täwen^{niʿ}, nō′^{d}tc^{iʿ}, na′ʿegᴀʿc^{eʿ}, nō′^{d}tc^{iʿ}, wīʿᴀnemi, nō′^{d}tc^{iʿ}, ᴀ′ʿkowä^{d}tc^{iʿ}, nō′^{d}tc^{iʿ}. Pāwi, nō′^{d}tc^{iʿ}, pōni′täʿᴀtᴀge ketōgimämᴀn upe′ʿtawāni wīnᴀ′megu, nō′^{d}tc^{iʿ}, wīʿᴀnemi, nō′^{d}tc^{iʿ}, ā′wutᴀmwᴀ ʿu′wīyaw āʿco′wime′notᴀne kägōʿi täʿcino′ẇägwän^{nᴀʿ}, nō′^{d}tc^{iʿ}. Nā′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, äʿciʿāʿko′wiʿu^{d}tciʿse′tōnän^{niʿ}, nō′^{d}tc^{iʿ}, täpā′tᴀmān^{niʿ}, nō′^{d}tc^{iʿ}, “negu′twāpyäg^{kiʿ}” äʿi′tᴀmān^{niʿ}, nō′^{d}tc^{iʿ}, äʿmanetō′wiyān^{niʿ}, nō′^{d}tc^{iʿ}. Ī′n änänemenān^{niʿ}, nō′^{d}tc^{iʿ}, īnu′g^{kiʿ}, nō′^{d}tc^{iʿ}, äʿketemi′nōnān^{niʿ}, nō′^{d}tc^{iʿ}. Āgwi^{d}tcā′ʿ īnugi′meguʿ cä′ʿck^{iʿ}, nō′^{d}tc^{iʿ}, ī′n änänemenānin^{niʿ}, āʿpe′tᴀʿkᴀm^{meʿ}, nō′^{d}tc^{iʿ}. Naʿina′ʿmegu, nō′^{d}tc^{iʿ}, kuʿkänetᴀmo̱′wāgän^{niʿ}, nō′^{d}tc^{iʿ}, mᴀ′n^{niʿ}, nō′^{d}tc^{iʿ}, netōʿki′menān^{niʿ}, nō′^{d}tc^{iʿ}, ī′ni ne′ʿki wīʿᴀnemiʿᴀʿkwitäpwä′migᴀʿk^{iʿ}, nō′^{d}tc^{iʿ}; nā′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, nekīʿcegu′menān^{niʿ}, nō′^{d}tc^{iʿ}, äʿmawikuʿkänetᴀmo′wāgäni ne′ʿki wīʿᴀnemi, nō′^{d}tc^{iʿ}, ᴀʿkwi, wī′nᴀ nō′^{d}tc^{iʿ}, täpwä^{d}tc^{iʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, wīʿᴀnemi, nō′^{d}tc^{iʿ}, ᴀnemimämeʿkwänetᴀ′mugwänᴀ āʿko′w^{wiʿ}, wī′nᴀ nō′^{d}tc^{iʿ}, īʿᴀnemimeʿtoʿsänenī′wigwän^{nᴀʿ}, nō′^{d}tc^{iʿ}, wīʿpāwi′wᴀnīʿkātᴀ′mugwän^{nᴀʿ}, nō′^{d}tc^{iʿ}, änäne′menān^{niʿ}, nō′^{d}tc^{iʿ}. Āgwi^{d}tcāʿ, nō′^{d}tc^{iʿ}, neʿci′ʿk^{ᴀʿ}, nō′^{d}tc^{iʿ}, keteminō′nānin^{niʿ}, nō′^{d}tc^{iʿ}. Negu′ti^{d}tcā′ʿ wī′nᴀ mīʿsō′n änegiʿku′ʿckᴀmᴀn^{niʿ}, nō′^{d}tc^{iʿ}, änegiʿkwiketemi′nōnān^{niʿ}. Īni^{d}tcā′ʿ wī′nᴀ wīʿᴀnemiʿci′genig

sirous of knowing about himself, so be it. That is what he explained to them, so be it. Upon, so be it, the heads, so be it, of all Rock Spirits which he met, so be it, he suddenly, so be it, there, it seems, so be it, shed his tears, so be it, and crumbled his tobacco, so be it, for them, it seems; and informed them, so be it, why, so be it, he went about wailing. He started to say exactly the same thing, it seems. It seems that he thought everything, so be it, was a manitou, so be it, and started to make an offering to it, so be it. Upon all waters also which he met he also, it seems, cast, so be it, his tobacco, so be it, which he had with him in his wailing, so be it. That it seems, so be it, is what he, the one called 'Mᴀᴍᴀʿsāʿᴀ,' did, so be it. At the time, it seems, when he had nearly, so be it, starved himself to death, so be it, then it seems he was able, so be it, to be observed as he had wailed altogether, so be it, too much. Then it seems, so be it, he was blessed, so be it, by a Wâpᴀnōwa, so be it. 'Now, my grandchild, I bless you, so be it, as you have gone about wailing, so be it, because you do not, so be it, know, so be it, about your life. So verily, so be it, I truly bless you, so be it, this day so that you will attain old age, so be it; moreover, so be it, as you (pl.) are afflicted with disease, so be it, also, so be it, I so bless you, so be it, that I in the future shall continue, so be it, to will it away from you, so be it; and, so be it, as you do not know how your chief's people will continue to be in the future, so be it, I also so bless you, so be it. Even, indeed, so be it, whosoever shall speak against the chief's town, so be it, shall slowly, so be it, in the future, so be it, end his words, so be it. If, so be it, whatever foe from without there may be who speaks there anything against your chief's fire (i. e., village), so be it, does not cease speaking against it, he shall, so be it, continue to curse himself, so be it. And, so be it, as a very last boon I grant you, so be it, that which I love, so be it, what I who am a manitou, so be it, call, so be it, "One slice." That is how I think of you, so be it, to-day, so be it, when I bestow a blessing upon you, so be it. Verily indeed not merely to-day, so be it, do I bless you (but) forever. Until, indeed, the time, so be it, whenever we think of changing, so be it, this, so be it, our earth, so be it, shall (my blessing) continue to be valid, so be it; and, so be it, until whenever we think of changing our sky, so be it, for so long shall he, so be it, whosoever shall continue, so be it, in the future to remember it, whosoever shall exist as mortal in the future, so be it, whosoever shall not forget, so be it, the way I have blest you, so be it, shall be successful in his prayers. Verily, I do not, so be it, bless, so be it, you alone, so be it. Verily I bless the single gens to which you belong, so be it. Verily it shall continue to come true if (anyone) continues to ask, so be it, for life. But now, my grandchild, as I am but one in blessing you, so be it, it is not suitable, so be it.

ᴀne′mi, nō′^{d}tc^{i}ʿ, nᴀto′tāʿsut^{e}ʿ, nō′^{d}tc^{i}ʿ, pemāte′ʿsiwen^{ni}ʿ. Cewä′mānug^{ki}ʿ, noʿcī′ʿi, äʿnegutī′ʿiyān äʿketemi′nōnān^{ni}ʿ, nō′^{d}tc^{i}ʿ, ā′gwi täpi′kegin^{ni}ʿ, nō′^{d}tc^{i}ʿ. Mᴀnᴀʿkᴀ^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, kīʿmawitᴀnāto′tāpen^{nᴀ}ʿ, nō′^{d}tc^{i}ʿ, wätāpᴀ′g^{ki}ʿ, nō′^{d}tc^{i}ʿ, äpi′t^{ᴀ}ʿ, nō′^{d}tcʿ, kätᴀ′ʿkyäpit^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ.’

“Īnī′yätug īte′p äʿciwenegu′teʿe kätemināʹgu^{d}tcin^{ni}ʿ, nō′^{d}tc^{i}ʿ. Īyā′ʿ pyä′negu^{d}tc äʿwäpātotᴀ′mini^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, tᴀ′ʿsōnᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ, kīwiʿutwäwä′giʿtō^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ. ‘Ī′n^{ni}ʿ, nō′^{d}tc^{i}ʿ, netenä′nemāwᴀ kōʿciʿse′menān äʿᴀʿsāmi, wī′nᴀ nō′^{d}tc^{i}ʿ, pōʿswäwä′giʿtō^{d}tc^{i}ʿ. Āgwi^{d}tcā′ʿi wä′wītepi wīʿinäne′mᴀgin^{ni}ʿ. Mᴀ′ni, nō′^{d}tc^{i}ʿ, ketᴀʿki′menān^{ni}ʿ, nō′^{d}tc^{i}ʿ, newāwītᴀ′mawāw äʿmawi, nō′^{d}tc^{i}ʿ, kuʿkänetᴀmo′wāgäni nā′ʿk^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, mᴀ′ni kekīʿcegu′menān äyī′g^{ki}ʿ, nō′^{d}tc^{i}ʿ.’

“‘Ōni^{d}tcā′ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, äʿci, wī′nᴀ nō′^{d}tc^{i}ʿ, tä′piʿᴀ^{d}tc äʿketeminu′ʿtawᴀ^{d}tci kōʿciʿsemenān^{nᴀ}ʿ. Īni ku^{d}tci wī′naiyōw änenᴀ′gwe yōwe wī′nᴀ kīʿcimᴀmā^{d}tciʿāt^{ᴀ}ʿ. Wä^{d}tci yō′we mᴀmātomenᴀ′gwe yōw^{we}ʿ. “Me′ʿce wīʿᴀneminänemā′wägwän^{ni}ʿ,” ketegunānaiyōw^{we}ʿ. Īni^{d}tcā′ʿ īnugi kīnᴀ kwīye′n^{nᴀ}ʿ. ‘Ō′ nīnᴀgäʿnäʿ ā′gw ᴀʿteʿtci wīʿinänetᴀmō′nānin^{ni}ʿ. Tᴀʿsōnō′g^{ki}ʿ, nō′^{d}tc^{i}ʿ, änä′nemᴀ^{d}tc īni nä′ʿnīnᴀ wīʿiʿciketeminᴀmōnān äyī′gi nī′n ᴀne′miʿᴀtᴀ′maiyān ā′ʿkunäw^{wᴀ}ʿ. Cewä′nānugi mᴀ′n ᴀne′mimeʿtoʿsä′nenīwᴀ kōʿciʿse′menān ā′gwi täpi′kegin äʿnīʿcī′ʿiyᴀg^{kwe}ʿ. Cāwᴀnōgi′^{d}tcāʿ äpi′tᴀ kätᴀ′ʿkyäpit äʿawi′^{d}tc ī′ni wīʿmawitᴀnātotᴀ′mawᴀg^{kwe}ʿ.’

“Īniyätu′ge nā′ʿk äʿwäpiwenā′teʿ^{e}ʿ. Īte′piʿc īyā′ʿ pyänā′^{d}tc äʿwäpātotᴀmā′tīni^{d}tc änäne′megu^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ. Näyāpi′megu nā′ʿk änā^{d}tcimoni′teʿ^{e}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, äʿckiketeminā′gu^{d}tcin^{ni}ʿ; näyāpi′megu nā′ʿk äʿinänetᴀmāgu′teʿ^{e}ʿ. ‘Cewä′nᴀ kīnānānug äʿne′ʿsiyᴀgw ā′gwi täpikegin^{ni}ʿ. Mᴀnᴀʿkᴀ^{d}tcā′ʿ nāʿkᴀ′^{d}tci wä^{d}tcipᴀgi′ʿcimug äpi′t ä′ʿawi^{d}tci nā′ʿkᴀ kīʿmawitᴀnātotᴀma′wāpen^{nᴀ}ʿ,’ ätīni′teʿ^{e}ʿ, nō′^{d}tc^{i}ʿ, kätemināʹgu^{d}tciʿ^{i}ʿ, nō′^{d}tc^{i}ʿ.

“Īyā′ʿ nāʿkᴀ′ pyänā^{d}tci näyāpi′megu. Ōnī′yätuge nāʿkᴀ^{d}tci′megu äʿkīʿkīwene′teʿ^{e}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, ‘Mᴀ′mᴀʿsāʿᴀ’ ä′nātänᴀ wä^{d}tcikeʿsī′yānig äpi′ni^{d}tcini kägyäʿkinawātᴀpi′ni^{d}tcin äʿmawi′nāʿkᴀ^{d}tcipītigᴀne′teʿ^{e}ʿ. Tcā′gi wī′nᴀ nāmᴀ′ʿkᴀmig äʿpemiʿciwene′teʿe nā′ʿkᴀ Meʿtegwineniwaʿ äʿkwānᴀgigā′pāni^{d}tc^{i}ʿ. Īnī′yätug äʿpeminātotᴀmāgu′teʿe wī′nᴀ myānaʿō′nā^{d}tciʿi manetowaʿ^{i}ʿ, nō′^{d}tc^{i}ʿ, pā′ʿci wīn āpeʿtawikīʿce′g^{kwe}ʿ. Āʿpene^{d}tcāʿ yätuge wī′n änänemeguteʿe′yätug^{ke}ʿ. Pāʿci′megu yätuge Keʿtcimanetowᴀn äʿᴀ′pini^{d}tc äʿpᴀgᴀmiwenegu′teʿ^{e}ʿ. Äyīgi^{d}tcā′ʿ wīnᴀ kīʿciwītᴀ′mawu^{d}tc änänememe^{d}tci Mᴀmᴀ′ʿsāʿᴀni wīnᴀgä′yätugän äʿkᴀnawi′teʿe Keʿcämanetōw^{wᴀ}ʿ, ‘ʿōni^{d}tcā′ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, äʿcitäpiʿiyäg^{kwe}ʿ, nō′^{d}tc^{i}ʿ, äʿtäpwäʿtawiyäg^{kwe}ʿ, nō′^{d}tc^{i}ʿ. Īnikuʿ wī′naiyōw^{we}ʿ, nō′^{d}tc^{i}ʿ, wä′^{d}tci wīʿcigime′nᴀgōw^{we}ʿ, nō′^{d}tc^{i}ʿ, wīʿᴀnemi, nō′^{d}tc^{i}ʿ, ketemi′nawäg^{kwe}ʿ, nō′^{d}tc^{i}ʿ. Īni^{d}tcā′ʿ wī′nᴀ nō′^{d}tc^{i}ʿ, äʿtä′pikeg^{ki}ʿ, nō′^{d}tc^{i}ʿ. Tāni^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, wīʿiʿci′genig^{ki}ʿ, nō′^{d}tc^{i}ʿ, wīʿpāwi,

Verily we shall go yonder, so be it, and tell, so be it, the one who is, so be it, in the east, so be it, who has a fixed place, so be it.'

"Then it seems he was led thither by the one by whom he was blessed, so be it. As soon as he was brought yonder then the other began to relate, so be it, the number of objects, so be it, for which he went about wailing, so be it. 'So, so be it, I blessed our grandchild because he wailed altogether too much, so be it. Verily I shall not bless him for a short time. I mentioned that whenever we think, so be it, of changing this, so be it, our earth, so be it, and, so be it, this our sky also, so be it, (my blessing would be valid until then).

"'Verily, now, so be it, in blessing our grandchild you have pleased him, so be it. For that indeed is what he who made him to move (i. e., gave him life) formerly told us. That is why he formerly besought us. He said to us, "You shall continue to bless whomsoever you desire." So verily to-day you (have done) exactly right. Oh, I also shall not bless him for your sake any differently. In as many ways, so be it, as you blessed him, I also shall bless him for your sake, that I also may continue to smoke tobacco. But now as far as this our grandchild, the future person is concerned, as we are (but) two it is not suitable. Verily we shall go and relate (his story) to the one who lives in the south, who sits fixedly.'

"And then it seems he began to lead him (yonder). As soon as he brought him there they began to tell each other how he was blessed, so be it. The one by whom he was blessed said exactly the same thing, so be it; and he was blessed again in the same way. 'But as we now are three it is not suitable. We must go also indeed yonder where one resides in the west and inform him of it,' they by whom he was blessed, so be it, said to each other, so be it.

"And as soon as he brought him there the same (happened). Then it seems he whose name was 'Mamaʿsāʿa' was again led about, so be it, and was brought inside where one who has a well-known seat sits in the north. And he was led in succession to where all (the manitous) under the earth (are) and to the tops of the Tree Spirits. Verily it seems he was blessed the same way, so it seems. He was even taken, it seems, to where the Great Manitou dwells. Verily also as soon as he (the Great Manitou) had been told how 'Mamaʿsāʿa' was blessed, it seems that then he, the Gentle Manitou, spoke, 'Now verily, so be it, you, so be it, have pleased me in obeying me, so be it. That indeed is why, so be it, I formerly told you, so be it, to continue, so be it, to bless them, so be it. Therefore, so be it, it is suitable, so be it. How verily, so be it, may it be, so be it, that he will not, so be it, remember us, so be it? In accordance, so

nō′^{d}tc^{i}ʿ, meʿkwänemenᴀg^{kwe}ʿ, nō′^{d}tc^{i}ʿ? Ī′ni, nō′^{d}tc^{i}ʿ, wīʿᴀnemi, nō′^{d}tc^{i}ʿ, ᴀtᴀ′maiyᴀg^{kwe}ʿ, nō′^{d}tc^{i}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, äʿcawi^{d}tci kōʿciʿse′menān^{nᴀ}ʿ. Ā′gwi nī′n ᴀʿte′ʿtci wīʿinänemᴀgin^{ni}ʿ. Tᴀ′ʿsōnōg änä′nemägw äyī′gi nī′n ī′ni ketenänetᴀmōnep^{wᴀ}ʿ, nō′^{d}tc^{i}ʿ.’ “Īnināʿtcā′ʿyätuge wī′n äʿpeminīʿsiwene′te^{ʿe}ʿ. Aiyāpᴀmi, nō′^{d}tc^{i}ʿ, pyäyā^{d}tci kīʿci^{d}tcā′ʿyätuge nānᴀgᴀ^{d}tcimeguyätu′g änäneme^{d}tci kīʿcitcāgi′nätᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ, ‘neketemināgōg^{ki}ʿ,’ īnināʿtcā′ʿyätug^{ke}ʿ, äʿwäpiwītᴀmawā′te^{ʿe}ʿ, nō′^{d}tc^{i}ʿ, tcīnawä′mā^{d}tci^{ʿi}ʿ, tcāgänāgōinā^{d}tci^{ʿi}ʿ. Negu′ti^{d}tcāʿi mīʿsō′n äʿwītᴀmawāteʿe′yätug^{ke}ʿ, nō′^{d}tc^{i}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, ‘Mᴀ′mᴀʿsāʿᴀ,’ nō′^{d}tc^{i}ʿ, ä′nātän^{nᴀ}ʿ. ‘Ā′gwi nī′nᴀ neʿci′ʿkᴀ keteminawī′wā^{d}tcin^{ni}ʿ. Wīʿᴀ′nemiyā′piwī′nᴀmämeʿkwänetᴀ′mugwänᴀ mᴀ′n änänetāgu′ʿsiyān ī′ni wī′nᴀ wīʿu′^{d}tciwī′nᴀʿᴀnemiʿcikᴀ′ʿckowä^{d}tc ᴀneminᴀto′tāʿsute pemāte′ʿsiwen^{ni}ʿ. Nā′ʿk^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, wīʿᴀnemiʿcinä′negutenwipᴀne′ʿckāgwi^{d}tc ᴀʿpe′näwen^{ni}ʿ. Nāʿkᴀ′^{d}tc īni wīʿu^{d}tcipāwikᴀʿckitäʿemeguni^{d}tc uwī′yäʿᴀn āʿco′wi me′nōtᴀn^{ne}ʿ, kägōʿi tᴀʿcigute ketōgimāmenān^{nᴀ}ʿ, ᴀnemiʿcinᴀto′tāʿsut^{e}ʿ. Wīnwā′wᴀ^{d}tcāʿi kätemina′witcig^{ki}ʿ, nō′^{d}tc^{i}ʿ, mᴀ′ni newāwītᴀ′māgōg utᴀ′ʿkimwāw äʿmawikuʿkänetᴀmu′gwäʿig^{ki}ʿ: ī′n äʿkwiʿseta′wiwā^{d}tci wīʿᴀʿkwiʿᴀne′mitäpwämigᴀ′tenigi mᴀn īnugi neketeminawe′ʿsiwen^{ni}ʿ. Wīʿᴀnemi, nō′^{d}tc^{i}ʿ, ᴀʿpä′nemu^{d}tc āʿko′wi, nō′^{d}tc^{i}ʿ, wīʿᴀnemi, nō′^{d}tc^{i}ʿ, meʿtoʿsäneniwigwän^{nᴀ}ʿ. Nā′ʿk^{ᴀ}ʿ, nō′^{d}tc^{i}ʿ, kīʿce′gwi newāwītᴀ′māgōg äʿmawiʿäyīgikeʿkyäwᴀgō′tōwā^{d}tc äʿkwänetᴀmawiwā^{d}tci mᴀ′n īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ. Nā′ʿk^{ᴀ}ʿ, nō^{d}tc^{i}ʿ, ī′ni wīʿᴀnemiʿciwīnᴀkᴀ′ʿckowä^{d}tci negu′twāpyägi manetowᴀn^{ni}ʿ, nō′^{d}tc^{i}ʿ, äʿkwī, wī′nᴀ nō′^{d}tc^{i}ʿ, mᴀneʿsenowänetᴀmi′nigwän u′tōʿkim^{mi}ʿ, wīʿpāwineʿci′ʿcāpwäʿcimäneʿcīgwägāpā^{d}tc^{i}ʿ. Pā′ʿc^{i}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, ugi′māwᴀn utōtä′weneg^{ki}ʿ, nō′^{d}tc^{i}ʿ, āmiʿcipyä^{d}tcimāmīʿcātā^{d}tcimeguʿsi′^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, ᴀnemiʿcinᴀto′tāʿsut^{e}ʿ, nō′^{d}tc^{i}ʿ.

“Īni^{d}tcā′ʿ īnug^{ki}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, neneʿkänetᴀge^{ʿe}ʿ, nō′^{d}tc^{i}ʿ, pyä^{d}tcinā^{d}tcimoni′te^{ʿe}ʿ, nō′^{d}tc^{i}ʿ, mᴀ′nigäʿ wīnai′yätug^{ke}ʿ, wīʿᴀnemigä′ʿwīnᴀmeʿkwänetᴀ′mawu^{d}tc^{i}ʿ. Äʿnänetā′guʿsi^{d}tc^{i}ʿ. Inā^{d}tci′mugwän^{ni}ʿ, nō′^{d}tc^{i}ʿ, wīʿpāwinᴀnā′ʿciwᴀnīʿkātᴀ′mawu^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ.

“Īni^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, ‘nīʿiʿcimeʿkwänetᴀ′mawāw^{wᴀ}ʿ,’ īni yätu′g^{ke}ʿ, nōʿ^{d}tc^{i}ʿ, äʿcitäʿä′te^{ʿe}ʿ, nō′^{d}tc^{i}ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, Wāʿsenen^{wᴀ}ʿ, nō′^{d}tc^{i}ʿ. Wä′^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, kīnā′gwi peminᴀnaʿāgwᴀ′tawā^{d}tc utāʿku′nämᴀn^{ni}ʿ, nō′^{d}tc^{i}ʿ, īte′p^{i}ʿ, nō′^{d}tc^{i}ʿ, äʿiʿcikegimeʿckine^{d}tcä′ʿtawā^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ. utai′yīʿᴀn äʿtᴀ′gwiwī′nᴀpōtāʿkwawā^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, nīpete′ʿsiwᴀn^{ni}ʿ, nō′^{d}tc^{i}ʿ, äʿtᴀgwāpōʿsᴀ′mawā^{d}tc^{i}ʿ, nō′ʿtc^{i}ʿ.

“ ‘Iʿcenäʿi yōw äʿketemi′nawägw äʿcikᴀ′nōnägwe pemāte′ʿsiweni wāwītᴀma′wägwän^{ni}ʿ. Tᴀ′ʿsōnōgi tcā′g änā′wägwän^{ni}ʿ, ī′n āʿciʿtᴀm äʿcinᴀtawänetᴀmōnᴀgōw īnu′gi nī′n aiyāʿko′w äʿmeʿtoʿsäneniwä′ʿiyān^{ni}ʿ, äʿpāwinīgānikeʿkänetᴀmān äʿkwike′nugwän^{ni}ʿ. Kīnwāwᴀ^{d}tcāʿ

be it, with the way our grandchild has done we shall continue, so be it, to smoke, so be it, so be it. I shall bless him no differently. In as many ways as you blessed him I also bless him for your sake, so be it.'

"Verily it seems at that time he (MAMAʿsāʿA) began to be led downward. As soon as he came back, so be it, verily as soon, it seems, as he had seen exactly all the ways in which he was blessed, so be it, (then) he thought, 'They blessed me,' and at that time it seems he began to tell, so be it, those to whom he was related, all those to whom he was related. The one called, so be it, 'MAMA’sāʿA' spoke of (this) single gens. 'They did not bless me alone. Whosoever indeed shall continue to remember this, the way I was blessed, will continue thereby to be successful in his prayers if he continues to ask for life. And, so be it, each time disease will continue to miss him. Moreover, in that way none of the foes from without shall be successful if he in any way speaks against our chief, that is, if he (the chief) continues to so pray. Verily, they who bestowed the blessings upon me, so be it, mentioned (the time) whenever they thought of changing their earth: such is the limit they set, for this blessing of mine (given) this day shall continue to be valid. Whosoever, so be it, shall continue, so be it, to exist in the future as mortal, so be it, as the very last, shall continue to depend upon (my blessing). And, so be it, they mentioned that when they also hung the sky old (i. e., when the sky is old) is the extent of my blessing this day, so be it. And, so be it, in that way (any one) shall continue to be successful in his prayers for one slice when the manitou, so be it, plans war on his earth, so that he (the person praying) shall not stand alone with shamed face. He even, so be it, shall contrive to be mentioned with great pride, so be it, in the chief's town, so be it, if he continues to pray for (this), so be it.'

"So verily to-day (Jim Old Bear), so be it, recollected, so be it, what (the manitou) had formerly said, namely, that this (blessing) of his, it seems, so be it, should continue indeed to be remembered. Such is his reputation. He must have mentioned, so be it, that his (blessing) should never be forgotten, so be it.

"Verily, therefore, so be it, Jim Old Bear, it seems, thought, so be it, so be it, 'I shall thus remember (his blessing), so be it.' It is why, so be it, he freely strives to properly pile up his tobacco for him, so be it, and he extends his open hand toward him, so be it, and boils for him his pet (dog), so be it, together with the harvest crop, so be it, which he boils together as a soup for him, so be it.

" 'Now formerly when you blessed him you must have mentioned life, when you spoke to him. In all the ways you promised him in return I, who am a person of the last generation, to-day desire of you, for I do not know in advance how far (my life) extends. Verily I na′ʿinaʿ äʿtᴀʿsōʿkwäpīnōʿkᴀtawāwägwän äʿketemi′nawägw ī′n äʿcitcāgime′nᴀgōwe netā′ʿkunämᴀ wīʿtᴀʿtᴀgwitäpeʿsinu′tawägᵏʷᵉʿ, nā′ʿkᴀ netai′y äʿpōtāʿkō′nᴀgōwʷᵉʿ.’ Ī′nⁿⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, änā′ᵈtci wī′nᴀ Wā′ʿsänenʷᴬʿ, nō′ᵈtcⁱʿ, kätemināgā′niᵈtciʿⁱʿ, nōᵈtcⁱʿ. ‘Negutiᵈtcā′ʿ wīnᴀ mīʿsō′n äʿcitcāgōneᵈtcä′ʿcināgᵏᵉʿ, nō′ᵈtcⁱʿ, wīʿinäne′miyāgᵏᵉʿ, nō′ᵈtcⁱʿ, pemāte′ʿsiwenⁿⁱʿ, nō′ᵈtcⁱʿ. Nā′ʿkᴀʿ, nō′ᵈtcⁱʿ, wīʿpāwi, nō′ᵈtcⁱʿ, maiyāʿckā′gwiyāgᵏᵉʿ, nō′ᵈtcⁱʿ, mᴀᵈtciʿᴀʿpe′näwenⁿⁱʿ, nō′ᵈtcⁱʿ. Nā′ʿkᴬʿ, nō′ᵈtcⁱʿ, wīʿpāwikᴀʿckitäʿe′meguᵈtcⁱʿ, nō′ᵈtcⁱʿ, kägō′ʿi täʿcitaʿitᴀ′māguteʿ, nō′ᵈtcⁱʿ, upe′ʿtawānⁿⁱʿ, nō′ᵈtcⁱʿ, wīʿpāwi, nō′ᵈtcⁱʿ, tä′pwäniᵈtci wīnᴀ′megu, nō′ᵈtcⁱʿ, wīʿᴀne′miʿāwutᴀ′miniᵈtc u′wīyawʷⁱʿ, nō′ᵈtcⁱʿ. Nāʿkᴀ′ᵈtcⁱʿ, nō′ᵈtcⁱʿ, negu′twāpyägᵏⁱʿ, nō′ᵈtcⁱʿ, äʿcinᴀtawänetᴀmō′nᴀgōwʷᵉʿ, nō′ᵈtcⁱʿ, wīʿiʿci, nō′ᵈtcⁱʿ, nāpāʿkuʿkwa′wiyägᵏʷᵉʿ, nō′ᵈtcⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ. Tcā′gᵏⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, nī′ᵈtcīʿckweʿᴬʿ, nō′ᵈtcⁱʿ, āmiʿci, nō′ᵈtcⁱʿ, peʿcku′nawiᵈtcⁱʿ, nō′ᵈtcⁱʿ, wᴀ′nimōᵈtcⁱʿ, nō′ᵈtcⁱʿ, wāwā′ᵈtcipemu′tīyānⁿᵉʿ, nō′ᵈtcⁱʿ.’ Ī′nⁿⁱʿ, wī′nᴀ nō′ᵈtcⁱʿ, änā′ᵈtci Wā′ʿsänenwᴀ wī′nⁿᴬʿ. Āʿpeneᵈtcā′ʿ wīnān äʿcinᴀtawänetᴀmawāᵈtci kägōʿi pyätō′ᵈtcⁱʿ.

“Wīnwā′wᴀ nekīʿciwītᴀma′wāpen aiyō′ʿi tänāᵈtcimäweniwitcigᵏⁱʿ, Aʿckutä′näʿsīwᴀ nāʿkᴀ′ᵈtc A′nenägi Täyäpī′gwäʿcigᵏᴬʿ. Wīnwā′wᴀ nīgāniʿᴀtᴀ′mäʿāpⁱʿ. Īniᵈtcā′ʿ īnu′gi kīnā′nᴀ wä′ᵈtci nōmᴀgäpī′ʿenāg äʿnenī′wiyᴀnⁿᵉʿ, kīnwā′wᴀ nā′ʿk i′ʿkwätigᵏᵉʿ.”

Äʿᴀʿkwā′ᵈtcimuᵈtcⁱʿ.

“Ō′ni wīnᴀ′megu wīʿwīʿse′niyägᵏʷᵉʿ. Wīʿtcāgi′meguʿsīgaʿi′gäyägᵏʷᵉʿ. ʿĀʿkowiᵈtcā′ʿ īn aiyā′neʿkīʿi kīʿpemiʿsīgᴀʿᴀ′mātīpwᴀ tᴀ′gwᴀʿānⁿⁱʿ. Ī′ni pe′ʿk aiyō′ʿ ä′yōtägᵏⁱʿ. U′wīyäʿᴀ myāʿcipemā′teʿsite wīʿnaʿeʿckāgwiᵈtci′megu, inātotᴀ′mugwänⁿⁱʿ.”

Na′ʿinaʿi kīʿcitcāgiʿsīgᴀʿᴀmātī′wāᵈtcinⁿⁱʿ, “Wī′ʿsenigᵏᵘʿ. Nekīʿci′kuʿiʿāᵈtci′mopen änenᴀmā′gäyāge nemᴀmātomō′nenānⁿⁱʿ. Wīʿsenigu′, ne′nītigē, i′ʿkwätigē.”

Īnigäʿme′g äyīg äʿwä′pinā′gäwāᵈtcⁱʿ. Cäʿcki′megu nyānᴀ′nw ai′yōwᴀgi nᴀgᴀ′mōnᴀn äʿwīʿse′niniᵈtcⁱʿ.

“‘Ōniyā′pi wīnᴀ′megu äʿkī′cinā′gäyāgᵏᵉʿ. Mäme′ᵈtcinäʿ ī′ni wīʿnīmi′ʿenāgᵏᵉʿ, kīʿcimāʿimāwᴀᵈtci′gᴀnänigäyägᵏʷᵉʿ.”

ʿŌni neguti′megu mᴀmīʿcī′ʿ äʿkīwimāwᴀ′tenᴀg ᴀ′ʿkᴀnᴀnⁿⁱʿ. Keʿtcᴀnāgᴀnimegu aiyōwʷᴬʿ. Ō′ni kīʿcimāwᴀ′tenᴀgi ketā′gᴀneg äʿmawiʿsīge′ʿckānᴀgᵏⁱʿ. ʿŌ′ni nā′ʿkᴀ negu′ti nīgāninᴀmīʿcīʿ′ äʿᴀnō′ʿkāneᵈtcⁱʿ, “Naʿī′, nawᴀ′ᵈtciʿcīʿka′wiʿcimi netᴀʿku′ʿkunānⁿᴬʿ. Īniᵈtcā′ʿi wīʿnīmiʿenāgᵏᵉʿ. Kāʿkᴀmi′megu wīʿᴀ′mäwāᵈtci wīʿkumä′gwigᵏⁱʿ. Kāʿkᴀmi yāpi′megu nīʿᴀnwā′ʿtōpenⁿᴬʿ.”

ʿŌ′n äʿnawᴀᵈtciʿᴀnwäwäʿtcigäᵈtci Kemōtōʿ āʿcitᴀmᵐⁱʿ. Cäʿcki′megu nīʿce′nwi nenegwäwäʿtcigäwʷᴬʿ. Ō′ni, “Nīmigu wīʿkumenāgᵏᵉʿ,” äʿi′ᵈtcⁱʿ.

name my tobacco for all of you, as many as at the time were seated when you blessed him, so that you collectively shall enjoy it, and I boil my pet (dog) for you and I boil a harvest crop with it as a soup for you.' That, so be it, is what he, Jim Old Bear, so be it, says to those who bestowed the blessing, so be it. 'Verily you accordingly will bless us, so be it, who have our hands in (i. e., belong to) this single gens, so be it, with life, so be it. And, so be it, evil disease, so be it, shall not, so be it, strike us, so be it. And, so be it, if (the chief's) fire (i. e., town) is in any way there spoken against, so be it, that he shall not be overpowered, so be it, (and), so be it, (the foe) shall not, so be it, be successful, so be it, and he shall continue to curse himself, so be it, so be it. Moreover, so be it, we desire of you, so be it, one slice, so be it, so that in this way, so be it, you will replace our kettle, so be it. Each, so be it, of my foemen, so be it, shall thus contrive, so be it, to miss me, so be it, if by chance, so be it, we exchange shots at each other, so be it.' That, so be it, is what Jim Old Bear says to them. Verily anyone who brought anything to the feast desires the same of them.

"We have spoken to those who are said to be here, the Spirit of Fire, and He Who Lies with His Eyes Bulging in the Smoke Hole. They indeed are given a smoke first. That verily is why we have had you seated here to-day, ye men and ye women."

He then finished his speech.

"Now indeed you will eat. Verily as the last thing you shall begin to serve each other a very little corn meal. That is especially used here. If anyone is in ill health it will have a good effect upon him; that is what is said of it."

At whatever time they all have served each other (the following is said): "Eat. We have indeed told how we extend our worship. Eat, men, women."

Then indeed they also begin singing. They use only five songs when eating.

"Now indeed we have finished singing. Now we shall have you dance for the last time; that is, after you have gathered the bones."

Then indeed one ceremonial attendant goes about gathering the bones. He uses a very large bowl. And as soon as he has gathered them he goes and empties them by the main pole. And one ceremonial attendant is ordered, "Now stop to dampen our drum. Then we indeed shall have you dance. Let those whom you have invited straightway move. Straightway indeed we shall start with good songs."

Then in turn, Jack Bullard stops to blow the flute. He blows only twice, making a trembling sound. Then he says, "Dance, you whom we have invited."

ʿŌ′n äʿwäpinīmiwAʿA′mowā^{d}tc^{i}ʿ. TAʿswi kutwāʿcigA′neʿsīwe ʿai′yōwAgi nīmiwaʿi′gAnAn^{ni}ʿ. ÄʿnīmiwAʿA′mowā^{d}tciʿ cā′gA kīʿcai′yōwā^{d}tci ʿō′n äʿāʿpetwäwäʿi′gäwā^{d}tc^{i}ʿ, äʿpwāwi′megunAnā′ʿcinAgwäwäʿi′gäwā^{d}tci nōʿi′gA nAgA′mōnAn^{ni}ʿ. Äʿneguti′meguwä′piʿseg^{ki}ʿ. TAʿtA′gwi^{d}tcāʿ medā′ʿswi negu′twāʿcig äyō′wā^{d}tcin^{ni}ʿ. ʿŌ′ni mäme^{d}tcinä′ʿmegu aiyōg^{ki}ʿ. Peʿki′megu äʿmeʿckwigitä′wiʿseg^{ki}ʿ.

Ōnā′peʿ nī′ʿcwi mAmī′ʿcīʿAgi pāwinī′mitcig äʿAnō′ʿkāne^{d}tci wīʿāpiʿckwiʿsa′ʿāwā^{d}tci täwäʿi′gAnAn^{ni}ʿ. ÄʿtAnwäwäʿigäwā^{d}tci′megu āpiʿʿcku′näwAg īnigä′ʿmegu. Me′ʿtenōʿ äʿcipōnwäwäʿi′gäwā^{d}tci neʿki′megu pwāwiʿāpiʿckunAmo′wātän^{ni}ʿ. Īni′megu āmitAnwäwäʿi′gäwā^{d}tc^{i}ʿ, meʿcena′ʿmegu näʿ nō^{d}tci′megu wâpAne′miwāʿs^{A}ʿ. WâpAnōwegäʿtcigäwAgi ku^{d}tc^{i}ʿ.

Ōnime′g äyī′g äʿpemike^{d}tcine^{d}tcäʿsa′ʿāwā^{d}tci nägAmo′ni^{d}tciʿ änwäwäʿsaʿtō′ni^{d}tciʿiʿ cīʿcī′gwAnAn^{ni}ʿ. KīʿcitcāgimAniʿāwā^{d}tci ä′yōni^{d}tc äʿnīmiwAʿA′mini^{d}tc^{i}ʿ. Äʿpōne′gāwā^{d}tc^{i}ʿ. Ōni′megu äʿnAwA^{d}tci′megunōʿsA′mowā^{d}tci nīgā′nimAmī′ʿcīʿAgi māgwai^{yi}ʿ. ʿŌ′n äʿnäyāpimAtAgwApi′tōwā^{d}tc^{i}ʿ.

Kīʿcäwīwā^{d}tcin ōn äʿkA′nakA′nawi^{d}tci Wâ′ʿkai^{yA}ʿ, "Kīgä′nutcig^{ki}ʿ, tcā′g änāgō′mAgig^{ki}ʿ, nā′ʿkA wī′nA mAmī′ʿcīʿAgi tcā′gi! Naʿi′ änāgōmAgig^{ki}ʿ, nā′ʿk Aʿsä′māwAniʿ cägeʿseme^{d}tcin äʿpAʿtäʿtAmā′gātcig^{ki}ʿ; tcāg änāgō′mAgig^{ki}ʿ."

Näyāpi′megu nāʿkA′^{d}tc inā^{d}tcimōw änā^{d}tcimoni^{d}tci′megu kīgäno′ni^{d}tciʿ^{i}ʿ. Meʿtenō′ʿmegu äʿtAʿcipeʿkī′nowä^{d}tc^{i}ʿ. Äʿi^{d}tci^{d}tcā′ʿiʿ, "ʿŌ′ni nā′ʿk äʿmeʿkwä′nemAgi käteminā′gātcig äʿketeminawāwā′teʿe MAMA′ʿsāʿAn^{ni}ʿ, nīnA′gäʿi meʿtoʿsänenī′wiwen äʿneneʿkänetAmāti′ʿsoyān^{ni}ʿ. MA′n äʿitAmeg^{ki}ʿ, ‘Anemipepyä′taʿōmoʿki^{d}tc^{e}ʿ,’ wīʿineʿta′wiwā^{d}tc^{i}ʿ. ‘Nāpigä′ʿ wīnA wīʿnāpātotAmātīgini tAʿcineʿtā′guʿsīwA kōʿci′se′menān^{nA}ʿ.’ Wīʿineʿta′wiwā^{d}tci käteminā′gātcigi WâpA′nowAg^{ki}ʿ. Īni^{d}tcā′ʿ tAʿswi wīʿtAnetunä′moyān^{ni}ʿ, tcāg änāgōme′nAgōw^{we}ʿ. ʿŌni^{d}tcā′ʿ wī′nA kwīye′n äʿciʿAnemimäwitä′ʿäyAgwe kīʿcimenwitcāgAtAmātīyAgwini mäʿkwänemA′ge^{d}tcigi tAʿtA′gwi kemeʿcoʿe′nānAg^{ki}ʿ. Īni^{d}tcā′ʿnäʿ Anemi′ʿcikeg^{ke}ʿ: änemiwAnAwAnāpA′tAmAgwe wī′nA menetowAg äʿAnemikugwäʿkināgwi′ʿtōwā^{d}tc utA′ʿkimwāwi wī′nA nāʿkA′^{d}tci wīnwā′w ukīʿce′gumwāw āmiʿciʿAneminaʿegAʿcewâwâpAtA′mawAg^{kwe}ʿ. Pāʿci mAnA′ʿk äʿkeʿkyäwe′niwigi kAʿcko′wäyāg äʿmAmāto′moyāg^{ke}ʿ. Īni^{d}tcā′ʿ ā′miʿtaʿi nAtawinAgA′ʿciyāg^{ke}ʿ, äʿnenī′wiyAn^{ne}ʿ."

Īnigäʿ A^{d}tcā′ʿmegō′n äʿawAtenA′mawu^{d}tc umī′ʿcāmwāwi kīgä′nutcig^{ki}ʿ. Äʿwīgä^{d}tciʿsetōgi pīʿcāgAnimu′täʿeg^{ki}ʿ. ʿŌ′ni kīgä′nutcigiʿ sāgi′^{d}tc äʿmawipAgi′nāwā^{d}tci nāʿinaʿi nwä′wīwā^{d}tci nenōtä′wīʿAn^{ni}ʿ kegimeʿsi′megu kīgä′nutcig^{ki}ʿ. NāʿkA′^{d}tci mAmī′ʿcīʿAg äʿAnō′ʿkāne^{d}tci

Then they begin to sing dancing songs. The number of dancing songs they use is 16. When they sing the dancing songs, as soon as they have sung nine then they beat the drum regularly and never stop beating it for seven songs. One song is begun, collectively 16 are the songs which they use. Then they use indeed the very last song. It is very long and tiresome.

Thereupon usually two ceremonial attendants who are not dancing are ordered to untie the drum. While they are beating the drum they untie it. As long as they do not untie it they do not cease beating it. They could keep on beating it, so be it, until dawn might come on them. For they dance the Dawn Dance.

Then indeed they begin to jerk the gourds (i. e., rattles) out of the hands of the singers and the rattlers. As soon as they have taken from them all the (gourds) which they used then they give a dance song. Then they stop dancing and the head ceremonial attendants stop to fumigate the headdress. Then they bundle it up carefully as it was.

As soon as they have done their work then Wâkaiyᴀ speaks at length, "Those celebrating the gens festival, all to whom I am related, and all ceremonial attendants! Come, those to whom I am related and those who lit the smoking tobacco; all to whom I am related."

Moreover, he says the same thing as those celebrating the gens festival said. Only indeed he speaks differently. Verily what he says is, "And now as I remember those who bestowed blessings, who took pity upon 'Mᴀᴍᴀʿsāʿᴀ,' I also recall my own life. Verily if this is said, 'he might continue to make mistakes in his prayers,' nevertheless they will hear me. 'And indeed our grandchild will be heard whenever there is to be translation (of prayers).' Those who bestow blessings, the Wâpᴀnōwᴀgi, will hear me. That verily is as much as I shall say here, all ye to whom I am related. And so, as soon as we have eaten pleasantly all which was dedicated to our grandfathers collectively, whom we worship, we naturally feel well. Verily may this also be so: As we continue to lose sight of (this earth and sky) as the manitous continue to change the appearance of their earth and their sky may we continue to slowly see them (the sky and earth change). Even to yon old age may we be successful in our prayers (i. e., have them answered) when we worship. So verily, ye men may contrive to leave us."

And then for the first time those celebrating the gens festival are handed their sacred pack. It is put away carefully in the parfleche. Then those celebrating the gens festival go outside to cast Indian tobacco whenever they go out, all those celebrating the gens festival.

wī‘pᴀgitᴀ′mowā^{d}tc ᴀ′‘kᴀnᴀn^{ni}‘, wätᴀ‘ᴀ′mowā^{d}tc ᴀ′‘ki wī‘mawi‘sīgi‘sa′‘tōwā^{d}tc^{i}‘; nā′‘k ᴀnemō′‘ä‘a‘i näyāpi′megu änāgwᴀ‘soni′te‘ wī‘i‘ci‘ci′māwā^{d}tc^{i}‘; mīgu′nä‘a‘i nā′‘k ä‘cigāpānite‘e′megu ä‘inᴀ‘kᴀnāwā^{d}tc^{i}‘. Ī′n ä‘ca′wiwā^{d}tc^{i}‘.

Moreover, the ceremonial attendants are ordered to throw away the bones and to go and deposit the earth from where they got it; and they must place the puppies exactly as they were; and they erect the little feathers as the (little feathers) were standing. That is what they do.

THIRD INDIAN TEXT

ʿŌ′ kaʿō′ mᴀ′n īnug äʿwâ′ʿsäyāg äʿᴀnepyäʿi′gäyāniʿ ce′megu nīʿkugwätā′ᵈtcim īy ᴀ′ʿcawaiy äʿcawiwāteʿe′yätuge me′neʿtᴀmi mäʿtoʿsänenī′witcig äʿᴀʿckiwäpinᴀtawänetᴀma′wāwāᵈtc umeʿtoʿsänenī′wenwāwi, māʿᴀ′giᵈtcāʿ Mäʿkwi′ʿsoʿᴀg äʿcimeneʿtāmiketeminawe′ʿsiwāᵈtcⁱʿ.

Mᴀ′nᴀ Mä′ʿkwiʿsōʿ äʿmᴀʿkᴀ′täwīᵈtc äʿnᴀtawänetᴀ′māʿsuᵈtcigäʿ wī′nᴀ negu′ti mīʿsōn änegiʿkuʿckᴀ′mowāᵈtci wīʿᴀnemiʿcike′nigwäni nā′ʿkᴀ wīʿᴀnemiʿcinaʿimeʿtoʿsäneniwi′nigwän umeʿtoʿsänenīmwāwaʿⁱʿ. Äʿwäpimᴀʿkᴀtäwīteʿe′yätug äʿkākīwägeʿsiᵈtci wāʿku′näwᴀn äkīkegwägeʿsiᵈtcⁱʿ. Äʿkīwinᴀnātwäwäʿtᴀgi wīʿᴀnemiʿcinaʿige′nigwän uwī′yāwāwi negu′ti mīʿsōn äʿai′yōwāᵈtcⁱʿ.

Meʿcena′ʿmegu nāʿtᴀʿswawaʿīn äʿpemimāmᴀʿkᴀ′täwīᵈtcⁱʿ. Īyāʿ meʿcena′ʿ ne′gutenwi pe′pōnig äʿketemina′weʿsiᵈtcⁱʿ. Äʿpyänu′tāguᵈtci negu′tⁱʿ, "Naʿi′, pyā′nⁿᵘʿ," ä′ʿiguᵈtcⁱʿ. Äʿwäpipemī′weneᵈtci wätā′pᴀnig äʿiʿcī′weneᵈtcⁱʿ, äʿpyätewä′netᴀg u′wīyaw äʿᴀ′ʿtänigi wī′giyāpⁱʿ. "Aiyō′ʿyätuge wäᵈtci nᴀ′tomigᵏⁱʿ," äʿci′täʿäᵈtcⁱʿ. "Aiyō′ʿkuʿi," ä′ʿineᵈtcⁱʿ, "wäᵈtci nᴀto′menegᵏⁱʿ," ä′ʿineᵈtcⁱʿ. Äʿpī′tigäᵈtcⁱʿ. "Aiyōʿi nᴀna′ʿᴀpinⁿᵘʿ," ä′ʿineᵈtcⁱʿ. "Naʿi′, mᴀniᵈtcāʿ äʿciketemi′nōnān īnu′gᵏⁱʿ. Nī′nᴀ mᴀniᵈtcāʿ māgwai′yi ketawᴀte′nᴀmōnⁿᵉʿ. Cewä′nᴀ mᴀ′ni wīʿiʿca′wiyᴀnⁿⁱʿ, mᴀnᴀ′ʿkᴀ wäᵈtcinā′wᴀʿkwäg īn äʿawiᵈtci mᴀni′megu äʿca′wiyᴀn ä′ʿcawitᴬʿ, ī′nᴀ wīʿwī′tᴀmōʿkᴀ nā′ʿkᴀ pe′ʿkⁱʿ," ä′ʿguᵈtcⁱʿ. "Ītepiᵈtcāʿ kī′ʿᴀ," ä′ʿineᵈtcⁱʿ.

Äʿnowī′weneᵈtc äʿwäpī′weneᵈtci nā′ʿk īyā′ʿ nā′ʿk ä′ʿpyäneᵈtcⁱʿ Äʿpī′tigäᵈtc äʿnᴀna′ʿᴀpiᵈtcⁱʿ. "Naʿī′, noʿcī′ʿⁱʿ, ceku′ʿmegu ketenänemegōgi manetowᴀgᵏⁱʿ. Mᴀ′n īnug änä′nemeʿkⁱʿ. Mᴀniᵈtcā′ʿ änä′nemeʿk īnugᵏⁱʿ, īni′megu nä′ʿnīnᴀ wīʿinäne′menānⁿⁱʿ. Tāni ʿwä′naʿ wīʿiʿca′wiyān ī′ni wīʿpwāwiʿca′wiyānⁿⁱʿ? Īniᵈtcā′ʿmegu nä′ʿnīnᴀ wīʿinäne′menān äʿinäneme′nugwänⁿⁱʿ. Naʿi′, āgwi′ʿkuʿ wīnᴀ wä′wītep inäneme′nᴀginⁿⁱʿ; pāʿciku′ʿmegu äʿkeʿkyäwᴀʿkyäʿciniᵈtci Kōʿkumeʿse′nānᴀn īni′ʿkuʿ äʿkwāpyä′ʿsetōʿk änä′nemeʿkⁱʿ," ä′ʿiguᵈtcⁱʿ. "Naʿi, mᴀnᴀ′ʿkᴀᵈtcāʿ nā′ʿkᴬʿ, kī′ʿᴀ äʿpᴀgi′ʿcimugᵏⁱʿ, īni′kuʿ äneminänetāʿguʿsiyᴀni wīʿᴀnemitᴀʿcitᴀmōnegᵏⁱʿ. Āgwiku′ʿ wīn īn äʿnīʿcinīʿcī′yāginⁿⁱʿ," ä′ʿineᵈtcⁱʿ. "Īniᵈtcāʿ nā′ʿkᴀ wī′ʿaiyᴀnⁿⁱʿ; īni nā′ʿkᴀ wīʿtᴀʿciwītᴀ′mōneg ī′ni pe′ʿki wīʿāᵈtcimo′ʿenegᵏⁱʿ; ī′ni pe′ʿki wīʿwītᴀ′mōnegᵏⁱʿ. Kᴀnā′gwᴀ nī′nᴀ wīʿneʿciʿinänemenān äʿci′keginⁿⁱʿ. Īniᵈtcāʿ nā′ʿkᴀ keme′ʿcōmesʿ

ENGLISH TRANSLATION OF THIRD INDIAN TEXT

Well, now to-day in writing while it is daylight, I shall try to tell what the first people probably did a long while ago when they first began to know about their life, (and) how those belonging to the Bear gens were first blessed.

This fellow belonging to the Bear gens was fasting as he desired knowledge whereby he might benefit this one gens so that it would exist in the future and that its people should continue to exist as mortals. He began to fast more earnestly and went around wailing with tobacco in his hand. He went around calling (for knowledge to know) what would happen to the bodies of those who use this one name (i. e., those belonging to the Bear gens).

Well, he continued to fast earnestly for several years. It was yonder once in winter that he was blessed. (Some) one came and spoke to him, "Come, now." And he began to be led away. He was led toward the East so he knew he had come where there was a wicki-up. "Here is probably the spot from whence I was summoned," he thought. "Here truly," he was told, "is from whence you were summoned," he was told. He entered. "Sit down here," he was told. "Now this verily is why you were summoned to-day," he was told. "This," he was told, "look at this," he was told. "Now this verily is what I desire you to do to-day. This verily is how I bless you to-day. I hand you this headdress. But this is what you are to do. Yonder in the South there is one who is even as I am, he who will likewise give full information to you," he was told. "Verily you will go there," he was told.

He was led out and he began to be led and was brought yonder. He entered and sat down. "Now, my grandchild, the manitous really have blessed you. This day is when they blessed you. This verily is how they bless you to-day, and I shall bless you in the same way. How, pray, may I act so as not to do so? So I too will bless you in whatever way they bless you. Truly they give you no mean blessing; even as long as our Grandmother (the earth) exists is the extent of the blessing they bestow upon you," he was told. "Well, you must go likewise yonder to the West, so that you will continue to be blessed in the same way, (and) so that you continue to be given instructions there. Now there are not (merely) two of us," he was told. "So you must go again; then you will again be given instructions; then you will be thoroughly informed; then you will be given thorough

ä′ʿawi^{d}tc īni^{d}tcāʿ nā′ʿkA wīʿā^{d}tcimo′ʿeneg^{kiʿ}. Āgwiku′ʿwīnA pApai′yāʿki^{d}tci wīʿinänemenāgin^{niʿ}. Ī′ni wīʿiʿca′wiyAn^{niʿ}. Naʿi′, mAni^{d}tcāʿ wīʿiʿca′wiyAn^{niʿ}. Īyā′ʿmegu kīʿci′pyaiyAni kīʿawAtenA′mawäwA neʿsä′māwAn^{niʿ}. ‘Naʿi′, mA′nAgäʿ wīnA pyätōnānA wīʿAtA′maiyAn^{niʿ},’ kī′ʿināwA,” ä′ʿigu^{d}tc^{iʿ}. “Īni^{d}tcāʿ cä′ʿcki nī′n änā^{d}tcimo′ʿenān^{niʿ}. Āgwiku′ʿ wīn ai′yāʿteʿtci wīʿinäneme′nāgin^{niʿ},” ä′ʿigu^{d}tc^{iʿ}. “Īniku′ʿmegu āʿpe′ne wīʿiʿciʿse′tōnāg ä′nenāge nā′ʿkA meneʿtā′mi wī′tAmōʿk^{Aʿ},” ä′ʿigu^{d}tc umeʿcō′meʿsAn^{niʿ}. “Īni^{d}tcāʿ nā′ʿkA wī′ʿaiyAn^{niʿ},” ä′ʿigu^{d}tc^{iʿ}.

Ä′ʿnāgwā^{d}tci nā′ʿk äʿinä′netAg u′wīyawi. Meʿcenaʿ nā′ʿkA kAbō′twe īyā′ʿ äʿpyätewä′netAg u′wīyaw äʿpAgiʿci′monig äʿpyänu′tawā^{d}tci nā′ʿk umeʿcō′meʿsAn^{niʿ}. Äʿpyänu′tawā^{d}tc äʿpemipī′tigā^{d}tc^{iʿ}. “Ä′ʿpyaiyAn^{niʿ}, noʿcī′ʿ^{iʿ},” ä′ʿigu^{d}tc^{iʿ}. ÄʿawAtenA′mawā^{d}tci wāʿku′näwAn^{niʿ}. “Naʿi′, neme′ʿc^{uʿ}, mA′nAkuʿ wī′nA pyä′tōnānA ne′ʿsämāw^{wAʿ},” ä′ʿinā^{d}tc^{iʿ}, “wīʿAtA′maiyAn^{niʿ}.” ÄʿnAʿkunA′māgu^{d}tc^{iʿ}. “Īni′kuʿi noʿcī′ʿ^{iʿ}, ä′ʿigu^{d}tc ume′ʿcoʿAn^{niʿ}, “noʿcī′ʿ^{iʿ},” ä′ʿigu^{d}tc ume′ʿcoʿAn äʿAtA′māni^{d}tc^{iʿ}. NōmAgäwiʿkA′māni^{d}tc^{iʿ}, “Īni′kuʿ noʿcī′ʿ äʿcime′nwikegi kīnān äʿinenī′wiyAg^{kweʿ}. Ā′gwi wä^{d}tcinowiʿsetō′nAgwini ma′netōwA kī′yānān^{niʿ}. Meʿtenōʿku′ʿmegu mA′n īnug ä′ʿcawitA wīʿAnemikA′ʿckowātA mA′n īnug änäne′menāge mA′n īnug^{kiʿ}. Wīʿiʿci′menāg^{keʿ}: āgwi^{d}tcā′ʿ aiyō′nināʿ Aʿkwāpyäʿsetōnegin änänemeʿk^{iʿ}. MAni^{d}tcāʿ änä′nemeʿki māʿA′gi kemeʿcō′meʿsAg^{kiʿ}. MA′n īnugi mAni^{d}tcāʿ negu′ti mīʿcāmi kīʿwītA′māgōpi wīʿinäʿinänetAmAni wīʿinAʿinAnōʿkyäyAn^{niʿ}. MAni^{d}tcāʿ änä′nemeʿki māʿA′gi ‘WâpA′nowAgi’ ä′ne^{d}tcig^{kiʿ}. MAni^{d}tcāʿ wīʿiʿca′wiyAn^{niʿ}. Māgwai′yi ketawAtenA′māgōp^{iʿ},” ä′ʿine^{d}tc^{iʿ}. “Aiyāʿpīʿtcināʿtcāʿ kīʿme′ʿkwänet^{Aʿ}. Naʿi′, mAn īninā′ʿtcāʿ wīʿmeʿkwäne′tAmAn^{niʿ}, äʿckimenōʿkAmīgin^{niʿ}. Īnināʿtcāʿ wīʿmAmāto′tAmAn A′ʿpenä^{d}tc īnināʿī′wigini wīʿmeʿkwäne′tAmAn^{niʿ}. Nā′ʿk äʿAʿckimegunī′pegini nā′ʿināʿ īnināʿ nā′ʿk īni wīʿiʿca′wiyAni wīʿmeʿkwäne′tAmAn^{niʿ},” ä′ʿine^{d}tc^{iʿ}. “Naʿi′, noʿcī′ʿi, ī′ni tA′ʿswi wīʿwītA′mōnān^{niʿ},” ä′ʿigu^{d}tc^{iʿ}. “Aiyōʿme′g u^{d}tci nā′ʿkA kī′ʿA wä^{d}tcikeʿsiyāg^{kiʿ},” ä′ʿine^{d}tc^{iʿ} “īni nāʿkA negu′t ä′ʿawi^{d}tci ke′meʿcō^{Aʿ}. Īnaʿtcāʿ pe′ʿki wīʿwītA′mōnegi tcāgi^{d}tcāʿ; ī′nA wīʿtcāgiwī′tAmōʿkA äʿinäne′menāg^{keʿ},” ä′ʿigu^{d}tci nā′ʿkān ume′ʿcoʿAn^{niʿ}. “ĪnA^{d}tcāʿ tcāgi nā′nāgA^{d}tci wīʿinā^{d}tcimo′ʿeʿk^{Aʿ},” ä′ʿigu^{d}tc^{iʿ}. “Īnaʿtcāʿ wīʿtAʿcitcāgikīʿcāwīyAn äʿcinAtawäne′tAmAn^{niʿ},” ä′ʿigu^{d}tc^{iʿ}. “Īni^{d}tcāʿ āmiʿtaʿ nAtawinā′gwaiyAn^{niʿ}. Cī nä′peʿe, naʿ īnugi mA′n änänemenāge noʿcī′ʿ, ā′gwi wä′wītep inäneme′nāgin^{niʿ},” ä′ʿigu^{d}tc^{iʿ}. “Pā′ʿcikuʿ, wī′nA nō′^{d}tc^{iʿ}, äʿkeʿkyäwA′ʿkyäʿcigi mA′nA kō′ʿkumeʿsA MeʿsAʿkAmiguʿkwäwA, īniku′ʿ wīnA ne′ʿki wīʿAnemimämeʿkwänetA′mugwänA ʿaiyāʿpīʿtcināʿ wīʿAnemiʿcitäpwā^{d}tc^{iʿ}. Nānegutenwi mAn īnug änäne′menāg^{keʿ},” ä′ʿigu^{d}tc^{iʿ}. “KātA^{d}tcāʿ nAnā′ʿci pō′nimämeʿkwäne′tA-

understanding. Yet it is not proper for me to alone bless you that way. So you will again be given instructions where your grandfather is. He will not bless you in a different (?) way. That is what will happen to you. Well, this is what you are to do. As you go yonder you will hand him tobacco. 'Well, you are to smoke the tobacco which I bring you,' you must say to him," he was told. "That is all that I tell you. It is not proper for you to be blessed further (?)," he was told. "We shall arrange (our blessing) for you exactly as he who first spoke to you in bestowing his blessing upon you," he was told by his grandfather. "So you must go again," he was told.

That he again departed was what he thought of himself. And finally he soon thought that he came yonder in the West and that he came to his grandfather. When he came to him he entered. "You have come, my grandchild," he was told. He handed tobacco to him. "Now, my grandfather, I have truly brought you this tobacco," he said to him, "so you may smoke." It was accepted by him. "That is right, my grandchild," he was told by his grandfather, "my grandchild," he was told by his grandfather as he smoked. When he had smoked a little while (he said), "That indeed, my grandchild, is a good way for us men. The manitou did not plan our lives to be easy. Indeed only the one who does (as you have done) this day is he who will be successful in his prayers (or have us bless him) as we bless you this day.[1] We shall tell you (this): the way they have blessed you is not for a short time. This verily is how these your grandfathers bless you. This day you will be given instructions pertaining to this single sacred pack so that you will always think of it and always perform the (suitable) rites. This verily is how these who are called 'Wâpᴀnowᴀg$^{\text{ki‘}}$' bless you. This verily is what you must do. You have been given a headdress," he was told. "Once in a while you will remember it; this is the time when you will remember it, in the early spring. At that time you must worship it and you must always remember it whenever it is that time. And at early harvest time, at that time you will perform the ceremonies again and will remember it," he was told. "Well, my grandchild, that is as much as I shall tell you," he was told. "You must go from here to the North again," he was told, "that is where another of your grandfathers stays. There verily you will be thoroughly instructed as to how we bless you. Then you will be given full instructions for the last time; he will be the one to instruct you in all the ways we bless you," he was told again by his grandfather. "He indeed is the one who will tell you precisely all (the details)," he was told. "There indeed you will complete all your desires," he was told. "So you had best depart. I say, the way we

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[1] Free rendition.

gin^{ni}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Īniku'ʿ, nō'^{d}tc^{i}ʿ, wīʿᴀnemi'ʿcigenwi äʿᴀnemimämeʿkwäne'tᴀmᴀn^{ni}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Naʿi', nᴀtawị'nāgwānu ke'meʿcōʿ äʿawi^{d}tc^{i}ʿ," ä'ʿigu^{d}tc^{i}ʿ.

Ä'ʿnāgwā^{d}tci nā'ʿkᴀ keʿsī'yānig äwi'ni^{d}tcin ume'ʿcoʿᴀn^{ni}ʿ. Īyā'ʿ nā'ʿk meʿcenaʿ kᴀbō'tw äʿpyä^{d}tcipī'tigä^{d}tciʿ. "ʿAu'," ä'ʿigu^{d}tc ume'ʿcoʿᴀn^{ni}ʿ. Äʿwᴀtenᴀ'mawā^{d}tc āʿku'näwᴀn^{ni}ʿ. "Mᴀnᴀ' neme'ʿc^{u}ʿ, wīʿᴀtᴀmaiyᴀn^{nᴀ}ʿ," ä'ʿinā^{d}tc äʿpemikuʿkᴀ'pini^{d}tc^{i}ʿ. Nōmᴀgäwiʿkᴀmāni^{d}tc^{i}ʿ.. "Naʿī', noʿcī'ʿi, nī'nᴀkuʿ ketenänemen^{ne}ʿ. Mᴀ'n īnugi wä^{d}tciʿca'wiyᴀn^{ni}ʿ. Naʿi', noʿcī'ʿi, ī'nikuʿ pyä^{d}tciʿcikeg^{ki}ʿ: keʿkinawâ'tᴀpi^{d}tci mᴀ'nᴀ 'Wâpᴀnōwᴀ' äne'tᴀ wätā'pᴀnigi wä^{d}tcināwᴀ'ʿkwänigi wä^{d}tcipᴀgiʿci'monigi wä^{d}tcikeʿsī'yānig^{ki}ʿ; aiyāwinᴀ'piyāg^{ke}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Naʿī', ī'ni^{d}tcā'ʿ īnug änänemenāg^{ke}ʿ; mᴀni' negu'ti mīʿcā'mi wīʿiʿcite'ʿkātäwi 'Wâpᴀnōwᴀ Mäʿkwiʿsō^{ᴀ}ʿ.' Wīʿi'cawi^{d}tc^{i}ʿ: mᴀni^{d}tcā'ʿ māgwaiyi kīʿnānī'mīʿkāpwᴀ mämātotᴀ'mägwin^{ni}ʿ. Cewä'nᴀ kīnwāwᴀ'megu äʿmᴀʿkwi'ʿsoyäg^{kwe}ʿ; ketōʿkwaiyōmwāwᴀ wīʿnī'miʿtōw^{wᴀ}ʿ: wīnᴀ'megu wīʿᴀmā'gwägäwᴀ mäʿkwiʿso'ʿiʿkwäw^{wᴀ}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Āgwigäʿ mᴀ'ni nᴀnā'ʿc ī'ni wīʿpōninᴀnōʿkyäyᴀnin^{ni}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Neʿki'megu wīʿᴀnemimeʿtoʿsänenī'wᴀnän ī'ni ne'ʿki wīʿᴀnemimeʿkwäne'tᴀmᴀn^{ni}ʿ, nā'ʿkᴀ pāʿci'megu äʿkeʿkyäwᴀ'ʿkyäʿcigi Meʿsᴀʿkᴀmi'guʿkwäw īn äʿkwāpiʿse'tōnān^{ni}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Īni^{d}tcā'ʿ iʿca'wiʿkᴀn^{ni}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Naʿi', mᴀni^{d}tcāʿ wīʿiʿca'wiyᴀni mäʿkwänetᴀ'mᴀnin^{ni}ʿ. Mᴀ'nᴀ^{d}tcāʿ wīʿnᴀnāʿine^{d}tcā'tᴀmōʿkᴀ Mägeʿsī'wiʿsut^{ᴀ}ʿ, nā'ʿkᴀ Nänemeʿkī'wiʿsut^{ᴀ}ʿ. Īni wīʿnī'ʿciwā^{d}tc^{i}ʿ," ä'ʿigu^{d}tc^{i}ʿ. "Mᴀni^{d}tcāʿ ᴀ'ʿpenä^{d}tci wīʿnīgāninemᴀ'tōyᴀni ke'tᴀʿsān^{ni}ʿ, kaʿō'n ᴀne'moʿᴀgi nyä'wi, kaʿō'ni meʿcemegōnaʿi wâpi'gunᴀn^{ni}ʿ. Wīʿnᴀnāʿesᴀ'mowā^{d}tci kemᴀmīʿcī'ʿemᴀgi tcā'gi tᴀ'ʿsw änemipyätō'wᴀnän^{ni}ʿ. Kaʿō'ni nā'ʿkᴀ wīʿᴀnō'ʿkāne^{d}tci wīʿᴀnaʿō'^{d}tcigāt ᴀ'ʿkuʿkōni wīʿᴀnwäwäʿomᴀ^{d}tcin^{ni}ʿ. Nyäwaiyᴀg äʿci'ʿsowā^{d}tci Wämigōʿᴀ Mägeʿsī'wiʿsutᴀ Mäʿwä'wiʿsutᴀ Wāguʿcä'ʿiʿsut^{ᴀ}ʿ. Ī'ni wīʿtᴀ'ʿciwā^{d}tci wīʿᴀnaʿō'tōʿkigi ketᴀ'ʿkuʿkōni wīʿᴀnwäwäʿo'mᴀ^{d}tcin^{ni}ʿ. Kīʿciʿᴀnaʿō'nāwāte wāku'näwᴀni tcä'wīneʿki wīʿᴀ'ʿsāwā^{d}tc ᴀ'neʿkī," ä'ʿigu^{d}tc^{i}ʿ. "Kaʿō'ni negu't ᴀnemoʿᴀni wīʿsäʿsä'ʿsikīʿce'ʿswāwā^{d}tc^{i}ʿ; kīʿce'ʿsonite mᴀmī'ʿcīʿᴀgi wīʿᴀmwāwā^{d}tc^{i}ʿ. 'Ō' netcīpeʿku'ʿkwäpen^{nᴀ}ʿ,' wī'ʿiyᴀn^{ni}ʿ. '"Mᴀmᴀʿsā^{ᴀ}ʿ" ä'ʿciʿsut äʿckiketemina'weʿsitᴀ netᴀʿcᴀ'ʿcᴀmāpen^{nᴀ}ʿ,' wī'ʿiyᴀn^{ni}ʿ," ä'ʿinā^{d}tc^{i}ʿ. "Wīʿᴀ'mwāwā^{d}tc īnini' meʿtᴀmi'megu. Kīʿcᴀmwāwāte wīʿᴀnō'ʿkānᴀ^{d}tci mᴀmīʿcīʿᴀ pepigwä'ʿckwi wīʿpyätenᴀmōʿk^{i}ʿ. Wätā-

bless you to-day is not for a short time," he was told. "Whosoever shall continue to remember it often, even indeed, so be it, until this your grandmother, Mother-of-all-the-Earth, is old, shall continue to have his prayers answered once in a while. It is once at a time that we bless you this day," he was told. "Verily never cease to remember it," he was told. "Then indeed, so be it, when you continue to often remember it, (your desires) will come true," [2] he was told. "Well, you had better depart to where your grandfather is," he was told.

He departed again toward the North where his grandfather was. When he finally again came there he entered. "Hello," he was told by his grandfather. Then he handed him tobacco. "You will smoke this," he said to him as the other started to turn where he was seated. He smoked for a little while. "Well, my grandchild, I indeed bless you. (I am) why you are doing this to-day. Now, my grandchild, the way it has truly been is: this one who is called 'WâpANŌWA' sits and represents in the East, South, West, and North; we are seated separately," he was told. "Well this verily is the way we bless you to-day: this single sacred pack shall be called 'WâpANŌWA Belonging to the Bear Gens.' (This) is what (the Bear gens) must do: verily you must dance for this headdress whenever you worship it (the pack). But (it shall be only) you who belong to the Bear gens; your womenfolk shall dance with it; a woman who belongs to the Bear gens shall put it on her head," he was told. "And you must never cease doing this," he was told. "As long as you shall continue to exist as mortal, so long must you continue to remember it (i. e., perform the ceremony and worship), and I have planned it for even even till Mother-of-all-the-Earth is old," he was told. "So do so," he was told. "Now this verily is what you are to do whenever you remember (the worship).[3] This person who belongs to the Eagle gens is he who will carefully handle it for you, and one belonging to the Thunder gens. So there will be two of them," he was told. "This is what you must always boil first: cracked corn, then four dogs, and then anything else, such as pumpkins. Your ceremonial attendants will carefully attend to the cooking of everything which you may bring.[4] And also one will be hired who shall make a drum which you will beat. There will be persons of four gentes,[5] the Feathered (Thunder) gens, the Eagle gens, the Wolf gens, the Fox gens. That is the number of those who are to make for you your drum which you will beat. After they have made it they shall place a little tobacco in the center," he was told. "Then they must cook one dog in a hurry; when it is cooked the

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[2] The sense of the passage, even if rendered very freely.
[3] That is, whenever you perform the ceremony appurtenant to this sacred pack.
[4] That is, your gens.
[5] Rendered rather freely, but such is the sense of the passage.

pᴀgi wīʻiʻciʻᴀnwäwäʻtci′gäyᴀn$^{\text{niʻ}}$, wīʻkuʻke′nᴀmᴀni wä$^{\text{d}}$tcināwᴀʻkwägi wīʻine′nᴀmᴀni nā′ʻk äʻpᴀgi′ʻcimugi wīʻinenᴀmᴀni nā′ʻkᴀ wä$^{\text{d}}$tcike′ʻsiyāg$^{\text{kiʻ}}$; kaʻō′ni nā′ʻkᴀ näyā′pi nā′ʻkᴀ wä′tāpᴀgi wīʻinenᴀmᴀni wīʻnenegwäwä′ʻtᴀmᴀn$^{\text{niʻ}}$; nā′ʻkᴀ wä$^{\text{d}}$tcināwᴀʻkwägi wīʻine′nᴀmᴀni wīʻnenegwäwä′ʻtᴀmᴀn$^{\text{niʻ}}$; nā′ʻk äʻpᴀgi′ʻcimugi wīʻine′nᴀmᴀni wīʻnenegwäwä′ʻtᴀmᴀn$^{\text{niʻ}}$; nā′ʻkᴀ wä$^{\text{d}}$tcikeʻsiyāgi wīʻine′nᴀmᴀni wīʻnenegwäwä′ʻtᴀmᴀn$^{\text{niʻ}}$. Īni$^{\text{d}}$tcāʻ wīʻawᴀtenᴀ′mawᴀ$^{\text{d}}$tci kemᴀmī′ʻcīʻemᴀ wīʻnaʻiʻsetō$^{\text{d}}$tc$^{\text{iʻ}}$. Mᴀnigäʻ māgwai′yi nᴀnᴀ′gutägi kīʻᴀ′nāʻkᴀ$^{\text{ʻᴀʻ}}$, wīʻᴀ′ʻtōyᴀni ne′ʻsämāw$^{\text{wᴀʻ}}$, wā′ʻkunäwᴀ wänaʻīnaʻ kī′ʻᴀʻsāwᴀ nīʻce′n$^{\text{wiʻ}}$,’’ ä′ʻine$^{\text{d}}$tc$^{\text{iʻ}}$. “Kīʻcawᴀtenᴀ′mawᴀte kemᴀmī′ʻcīʻemᴀ wīʻᴀtāʻpe′nᴀmᴀniʻ cīʻcī′gwᴀnᴀn$^{\text{niʻ}}$. Mᴀmīʻcī′ʻᴀ nā′ʻk$^{\text{ᴀʻ}}$, ‘mᴀmī′ʻcī pyätenᴀ′mawinu nā′ʻk ᴀʻku′ʻk$^{\text{wᴀʻ}}$,’ kī′ʻināwᴀ kemᴀmī′ʻcīʻem$^{\text{mᴀʻ}}$. Wīʻpyäte′nᴀmōʻk$^{\text{iʻ}}$. Nyäwenwi wīʻpᴀ′gᴀmᴀ$^{\text{d}}$tc$^{\text{iʻ}}$. Kīʻci′nyäwenwipᴀgᴀmᴀte wīʻwäpwäwäʻsᴀ′ʻtōyᴀniʻ cīʻcī′gwᴀnᴀn$^{\text{niʻ}}$,’’ ä′ʻine$^{\text{d}}$tc$^{\text{iʻ}}$.

Kīʻciwäpwäwäʻsᴀ′ʻtōwā$^{\text{d}}$tciʻ cīʻcī′gwᴀnᴀn äʻkā$^{\text{d}}$tcināʻgäwā$^{\text{d}}$tc$^{\text{iʻ}}$:

Wa la ne gi se;
Wa la ᴀ ne gi se;
Wa la gi se;
Wa la ᴀ ne gi se;
Wa la ᴀ ne gi se;
Wa la ne gi se;
Wa la ᴀ ne gi se;
Wa la ne gi se;
Yo, me no ta ᴀ ni;
Wa la ᴀ ne gi se;
Wa la ne gi se;
We la ᴀ ne gi se;
Wa la ne gi se;
Wa la ᴀ ne gi se;
Wa la ne gi se;
Wa la ᴀ ne gi se;
Wa la ne gi se;
Yo, me no ta ᴀ ni;
Wa la ᴀ ne gi se;
Wa la ne gi se;
Wa la ᴀ ne gi se;
Wa la gi se.

Tti la ya ke wi ta mo ne i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Ma ma ya ke wi ta mo ne e e i no ki i i;

ceremonial attendants will eat it. ‘Oh, we are celebrating a ghost feast,’ is what you must say. ‘We are feeding the one called “MAMA‘sā‘A,” the one who was first blessed,’ is what you must say,” he said to him. “They must eat that (dog) first. After they have eaten it you must employ a ceremonial attendant to hand you a flute. You will blow it to the east, you will turn it and point it to the south, and you will point it to the west, and to the north; and then you will again point to the east, and blow a tremulous sound; and you will point it to the south and blow a tremulous sound; and you will point it to the west and blow a tremulous sound; and you will point it to the north and blow a tremulous sound. Then you will hand it to your ceremonial attendant so that he will put it away. And you will spread this headdress in the center, you will place tobacco, native tobacco, on it in two spots. As soon as you have given it to your ceremonial attendant you will take up gourds (rattles). And you will say to the ceremonial attendant, your ceremonial attendant, ‘ceremonial attendant, hand me also the drum.’ He will hand it to you. You must strike it four times. After you have struck it four times you are to start to rattle the gourds,” he was told.

As soon as they started to rattle the gourds they began to sing:

Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my grandson;
Dawn, my son;
Yō, the foe from without;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Yō, the foe from without;
Dawn, my son;
Dawn, my son;
Dawn, my son;
Dawn, my son.[5a]

Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Early I speak to you to-day;

[5a] See pp. 61, 63, and the corresponding Indian passages.

Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Ma ma ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i;
Tti la ya ke wi ta mo ne e e i no ki i i i;
Tti la ya ke wi ta mo ne e e e i no ki i i i;
Tti la ya ke wi ta mo ne e e e.

Ma ni ki ya wi me ko na ᴀ ᴀ ma wi no o o;
Ma ni ki ya wi me ko na ᴀ ᴀ ma wi no o o;
Ma ni ki ya wi me ko na ᴀ ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Me di ke na ga me ko na ᴀ ᴀ ma wi no o o o;
Me di ke na ga me ko na ᴀ ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o:
Ma ni ki ya wi me ko na ᴀ ma wi no o o o;
Ma ni ki ya wi me ko na ᴀ ma wi no o o o.

Kaʽō′ni nā′ʽkᴀ kīʽcinᴀgᴀ′mowā^{d}tc$^{\text{iʽ}}$, äʽnawᴀ^{d}tcikᴀnakᴀ′nawi^{d}tci Pᴀʽcitōnīg$^{\text{kwᴀʽ}}$: “Ā′gwi kīnānānug ai′yāʽkowimeʽtoʽsänenī′wiyᴀgwe pīneʽcimeʽkᴀ′mᴀgini wīʽᴀneminᴀnō′ʽkyäyᴀg$^{\text{kweʽ}}$, tcāg änāgōme′nᴀgōwe. Wīnwā′wᴀ^{d}tcāʽ me′neʽtᴀmi mäʽtoʽsänenī′witcig äyäʽpyä^{d}tcipäpeʽcigwitᴀʽcīʽkᴀ′mowā^{d}tci mᴀʽkᴀtä′wīwen$^{\text{niʽ}}$. Īnī′yätuge wä′^{d}tc ᴀnemiwītᴀmāgowāteʽe manetowᴀn īyā′ʽmegu kīʽkᴀtawipᴀʽkiʽtäpenäʽtō′wā^{d}tcin äʽketeminā′gowā^{d}tci mane′towᴀn$^{\text{niʽ}}$. Īni^{d}tcāʽ īnugi meʽkwänetᴀmā′gäyᴀg$^{\text{kweʽ}}$. Änänä′nemā^{d}tci kätemina′wā^{d}tcin$^{\text{niʽ}}$, äʽtᴀʽsōʽkwäpīʽta′wāgwäni^{d}tcāʽ wī′n äʽketemi′nawā^{d}tci nekeʽkyāmenāna$^{\text{iʽ}}$, ī′n änegiʽkwi′mᴀge^{d}tc äʽᴀʽsōneʽkäʽcinō′ʽiyäge negu′ti mī′ʽsōn änegiʽkuckᴀmāg$^{\text{keʽ}}$. Īni^{d}tcāʽ wä′^{d}tci nō′mᴀgäwi pemiʽutᴀmime′nᴀgōwe wīʽmāmīʽke^{d}tcäwīʽiyägoʽᴀ tcāg änāgōme′nᴀgōwe. Äyīgigäʽ mō′ʽtci mᴀ′n ᴀʽckutänäʽsīwᴀ nemeneʽtāmikᴀkᴀnōneti′ʽsopen$^{\text{nᴀʽ}}$, nā′ʽkᴀ mᴀ′nᴀ ʽAnenäg ÄʽtᴀNā′^{d}tcimetᴀ Täyäpī′gwäʽcig$^{\text{kᴀʽ}}$. Nekīʽci^{d}tcāʽwītᴀma′wāpen äʽcinᴀtotāʽsiga′wᴀge^{d}tci täyäʽtᴀgwi kemeʽcōmeʽse′nānᴀg$^{\text{kiʽ}}$. Nā′ʽk äʽwīʽpwāwipītigāgwīʽiyāg ᴀʽpe′näwen äʽpemawī′yāgin ī′n äyīg nᴀtotā′ʽsᴀge^{d}tc$^{\text{iʽ}}$. Nā′ʽkᴀ ketōgimāme′nānᴀni kīmyāmyāʽcikᴀnōtᴀma′wāgwän äʽwīʽpwāwikᴀʽckitäʽᴀtᴀ′mawu^{d}tc äʽpeʽtawᴀnenᴀgwe ketōgimā′menān$^{\text{nᴀʽ}}$; īn äyīg äʽcimᴀmāto′mᴀge^{d}tci käketemi′nawātᴀ nekeʽteʽsīme′nānᴀn$^{\text{niʽ}}$. Nā′ʽk$^{\text{ᴀʽ}}$, nō′^{d}tc$^{\text{iʽ}}$, ‘negu′twāpyäg$^{\text{kiʽ}}$’ ä′ʽitᴀgi wī′nᴀ äʽmane′towi^{d}tc$^{\text{iʽ}}$, īni nō′^{d}tc$^{\text{iʽ}}$, äyī′gi pō′ʽsi nᴀtawänetᴀma′wᴀge^{d}tci wīʽinänemī′yᴀme^{d}tc$^{\text{iʽ}}$; äʽwīʽnāpāʽkuʽkwawī′yᴀme^{d}tc$^{\text{iʽ}}$. Īni^{d}tcāʽ īnu′gi māʽᴀ′gi’ nō′^{d}tc$^{\text{iʽ}}$, wä^{d}tci nāʽkwāʽpetᴀ′mowā^{d}tc$^{\text{iʽ}}$, nō′^{d}tc$^{\text{iʽ}}$,

Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Early I speak to you to-day;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you now;
Ghost, I speak to you.[5b]

Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Snapping Turtle, give it to me;
Snapping Turtle, give it to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me;
Give this your body to me.

And then as soon as they have finished singing PA‘citōnīgwA stops to make a speech: "We, the people who live last, do not attempt to-day to invent what ceremonies we are to continue practicing, all ye to whom I am related. They verily who first lived still busied themselves very uprightly with fasting. That, it seems, is why they continued to be given instructions by the manitou. Yonder at the time when they had nearly made themselves starve to death is when they were blessed by the manitou. That verily is what we have in mind to-day. What he thought of the one whom he (first) blessed, the manner in which he took compassion upon our ancestors—as many as he had sit at the festival—that is the amount we crave from him, as many of us as have our hands in (this) single gens and belong to it. That verily is why I continue to hamper you a little while in your hard work, all ye to whom I am related. And also we have even spoken for our own benefit first to this Spirit of Fire and to The One Whose Eyes Are Said To Be In the Smoke Hole. We verily have told them what we ask from them and our grandfathers. Moreover, we asked that disease enter not wherever we reside. And (we asked) that whoseover went about speaking very evilly against our chief be unsuccessful in his designs against our chief's village;[6] for that also we plead with the one who bounteously blessed our ancestor. And, so be it, what he who is a manitou calls 'one slice,' we especially desire him to bless us therewith; (we pray) that he grant us (this) in return.

[5b] See p. 3 and the references cited.

[6] This is the exact sense of the Indian original, which is difficult to translate very closely without violating English idiomatic usage.

nemᴀmātomō′nenān^{ni}ʿ, nō′^{d}tc^{i}ʿ, nᴀnō′ʿckwe nō′^{d}tc^{i}ʿ, wä^{d}tci tᴀʿcinᴀʿᴀ′mowā^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ; nāpiwänᴀ, nō′^{d}tc^{i}ʿ, wī′nᴀ ma′netōwᴀ kätemi′nāgātᴀʿ cä′ʿcki tᴀmā′geʿcᴀgi wīʿinä′nemäw$^{\text{wᴀ}}$ʿ, nō′^{d}tc^{i}ʿ, nekwīyeʿseʿemenā′naʿi nānᴀnōʿckw äʿtᴀʿcinᴀʿᴀ′mini^{d}tc^{i}ʿ. Nāpiwä′nᴀ tᴀmā′geʿcᴀgi ‘nō′ci′ʿsemᴀgi’ wīʿiʿci′täʿäw$^{\text{wᴀ}}$ʿ, pā′ʿc^{i}ʿ, nō′^{d}tc^{i}ʿ, äʿkeʿkyäwenī′winigi wīʿᴀnemipepyä^{d}tcināgä′ʿiwᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ. Wīʿinä′nemäwᴀ nāpiwän ōʿci′ʿsemaʿ^{i}ʿ. Tāniʿwägäʿ, nō′^{d}tc^{i}ʿ, wīʿiʿci′genigigäʿ wīnwāw uwī′yāwāwi wīʿinä′nemäw$^{\text{wᴀ}}$ʿ? Pāʿci^{d}tcāʿ äʿkeʿkyäwenī′winig^{ki}ʿ, nō′^{d}tc^{i}ʿ, wīʿᴀneminō^{d}tcipepyäʿtᴀʿᴀmōnōʿkᴀ′tᴀmōgi nōʿci′ʿsemᴀg^{ki}ʿ, nō′^{d}tc^{i}ʿ. Wīʿiʿcitäʿäwᴀ^{d}tcā′ʿ, nō′^{d}tc^{i}ʿ, wī′nᴀ kätemi′nāgāt$^{\text{ᴀ}}$ʿ, nō′^{d}tc^{i}ʿ. Wīnaiyō kīʿcāpyäʿse′tawäw$^{\text{wᴀ}}$ʿ, nō′^{d}tc^{i}ʿ, wīʿinäʿinä′nemā^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, pāʿciku′ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, äʿkeʿkyäwe′niwig^{ki}ʿ, nō′^{d}tc^{i}ʿ. ‘Īniku′ʿ nō′^{d}tc^{i}ʿ, äʿkwänetᴀ′mōnān^{ni}ʿ, nō′^{d}tc^{i}ʿ, mᴀ′n īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ, änäne′menān^{ni}ʿ, nō′^{d}tc^{i}ʿ, īniku′ʿ wīn$^{\text{nᴀ}}$ʿ, nō′^{d}tc^{i}ʿ, wīʿᴀnemi′ʿcigen^{wi}ʿ, nō′^{d}tc^{i}ʿ, änemimämeʿkwänetᴀ′mᴀnin^{ni}ʿ; mᴀ′ni, nō′^{d}tc^{i}ʿ, änäne′menān^{ni}ʿ, nō′^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ,’ äʿiguteʿe′yätuge wī′nᴀ nō′^{d}tc^{i}ʿ, nekeʿkyā′menānᴀgä′ʿ, wī′nᴀ nō′^{d}tc^{i}ʿ, mane′towᴀn^{ni}ʿ, nō′^{d}tc^{i}ʿ. Īni^{d}tcā′ʿ nō′^{d}tc^{i}ʿ, wä^{d}tc īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ, nōmᴀgä′ʿ īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ, mᴀ′n īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ, äʿwâ′ʿsäyāg^{ki}ʿ, nō′^{d}tc^{i}ʿ, wä′^{d}tc^{i}ʿ, nō′^{d}tc^{i}ʿ, pe′mi, nō^{d}tc^{i}ʿ, nᴀto′menāg^{kwe}ʿ, nō′^{d}tc^{i}ʿ, änōʿkā′nᴀget$^{\text{ᴀ}}$ʿ, nō′^{d}tc^{i}ʿ; īni^{d}tcā′ʿ äʿcimenwipyänutawī′ʿiyāg^{ke}ʿ, nō′^{d}tc^{i}ʿ, tᴀ′ʿswi peminᴀto′menāg^{kwe}ʿ, nō′^{d}tc^{i}ʿ, mämīʿcᴀmāgāt$^{\text{ᴀ}}$ʿ. Īni^{d}tcāʿ īnug^{ki}ʿ, nō′^{d}tc^{i}ʿ, nīnānugi nānᴀnō′ʿckwe wä^{d}tcitᴀʿcinaʿō′moyān^{ni}ʿ. Tᴀmā′geʿcᴀgi nīʿi′neʿtāgwᴀ ʿwänāpi wī′nᴀ kätemi′nāgātᴀ ma′netōw$^{\text{wᴀ}}$ʿ, tcāg änāgōme′nᴀgōw^{we}ʿ.”

“Kaʿō′ni yāpi wīʿnīmiʿwᴀ′ʿᴀmeg^{ki}ʿ; mᴀmīʿcī′ʿetig^{ke}ʿ, kīnwāwᴀ′gäʿ i′ʿkwätig^{ke}ʿ, ᴀmä′g^{ku}ʿ. Īnikuʿ wī′n äyī′g änātotātägi mᴀmā′tomōni mawitaʿitᴀnegᴀ′ʿtōyᴀne kīya′w äyīgiku′ʿ wīnᴀ neneʿkänetāgwᴀʿke kemᴀmā′tomōn^{ni}ʿ, äyī′giku′ʿ wīnᴀ kīʿu^{d}tcinä′tᴀmāʿsu meʿtoʿsänenī′wiwen īna′ʿi taʿitᴀnegᴀ′ʿtōyᴀne kīya′w^{wi}ʿ. Īniku′ʿyätuge wī′n äyīgiyätu′ge kīʿpyä^{d}tciʿciwītᴀmātī′wāteʿe tä′yäpᴀʿk^{wi}ʿ. Kekekyāme′nānᴀgi pyä^{d}tciwīʿcigitī′gwäʿigi^{d}tcā′ʿ wīnwāwᴀ pyä^{d}tcimeneʿtᴀmimeʿtoʿsänenīʿwitcig^{ki}ʿ. ‘Äyīgi′kuʿ pemāte′ʿsiweni kīʿinänetā′guʿsipwᴀ pwāwᴀʿce′noyᴀne nᴀnā′ʿci mᴀmāto′mōneg^{ki}ʿ,’ itī′gwäʿig^{ki}ʿ. Nīmigu′^{d}tcāʿ i′ʿkwätig^{ke}ʿ.”

Äʿpᴀ′gᴀme^{d}tc ᴀʿku′ʿkw äʿkā^{d}tci′pitō^{d}tci Mᴀʿkwipᴀnᴀʿcāʿ$^{\text{ᴀ}}$ʿ:

Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa ke ta ko ko na na;

That verily is why these people, so be it, sit at our worship, so be it; it is why, so be it, they blindly sing here as well as they can, so be it; wherefore may the manitou who bestows blessings, so be it, merely so bless, so be it, our boys in compassion as they blindly sing here as well as they can. Surely he will feel compassionately 'they are my grandchildren,' well, even, so be it, so they will continue to sing as they have been singing even to old age, so be it. Surely he will so bless his grandchildren. How shall it be, so be it, that he will bless them so their bodies will be so? Even to old age, so be it, my grandchildren, so be it, will continue, so be it, to speak about it though they may misinterpret it, so be it. He, verily, the one who bestows blessings, so be it, shall so think, so be it. He indeed has planned how he will continue to bless them, so be it, truly even, so be it, so be it, to old age, so be it. 'That indeed, so be it, is as far as I planned for you, so be it, when I blessed you, so be it, to-day, so be it; it (your wishes) will indeed, so be it, continue to come true, so be it, whenever you continue to fervently remember (this worship); this, so be it, is how I bless you,' is what, it seems, so be it, even our ancestor was told, so be it, by the manitou, so be it. That verily, so be it, is why to-day, so be it, while it is daylight, so be it, why, so be it, the one we employed, so be it, continued to summon you, so be it, for a little while to-day, so be it; so we are glad that you came to us, as many of you as he who served as ceremonial attendant continued to summon, so be it. That verily is why to-day, so be it, that I sing very blindly the best I can here to-day. He, the manitou who bestows blessings, will mercifully hear me indeed, it is said, all ye to whom I am related.

"And now a dancing song will be given; ceremonial attendants and you women, hurry. It indeed is said of this religion if you go and dance there and if you indeed remember your worship you will thereby see life if you dance there. That indeed, it seems, is also what they used to tell each other broadcast. Our old people used to teach each other very earnestly, they who were the first to exist as mortals. 'Indeed you will also be blessed with life if you are never absent from worship,' they must have said to each other. Verily dance, O women."

Then the drum was struck and Young Bear started a song:

I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat our drum four times;

Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa ke ta ko ko na na;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ne nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa ke ta ko ko na na;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa ke ta ko ko na na;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;
Ke nye ma wa wa;

Kutᴀgi nā'ᶜkᴀ nᴀ'gᴀmōnⁿⁱᶜ:

Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se ᴀ mo ne;
Ke wa wa se ᴀ mo ne;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se ᴀ mo ne;
Ke wa wa se ᴀ mo ne;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke me no ta e gi se;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne;
Ke wa wa se dka mo ne.

I beat it four times;
I beat it four times;
I beat it four times;
I beat our drum four times;
I beat it four times;
I beat it four times;
I beat it four times;
I beat it four times;
You beat it four times;
You beat it four times;
You beat it four times;
You beat our drum four times;
You beat it four times;
You beat it four times;
You beat our drum four times;
You beat it four times;
You beat it four times;
You beat it four times:
You beat it four times;
You beat it four times.[6a]

And another song (is):

You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I beat the light out of it for you;
I beat the light out of it for you;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I beat the light out of it for you;
I beat the light out of it for you;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
You like to hear it, my son;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you;
I stamp out the light for you.

[6a] See p. 73 and the references cited.

“Ōni pe′ʻk i′ʻkwätig$^{\text{keʻ}}$, nīmigō′, nīmigō′. Ī′nikuʻ wä$^{\text{d}}$tci peminᴀtomenāgwe wīʻnī′miyäg$^{\text{kweʻ}}$, i′ʻkwätig$^{\text{keʻ}}$.”

A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
No ta wi ta; lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni;
A gi ni ka lo nwe ya ni ni.

Kutᴀgi nā′ʻkᴀ nᴀ′gᴀmōn$^{\text{niʻ}}$:

Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Me to se ne ni ᴀ e ki we ka ᴀ ki;
Me no to ᴀ ni;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Me to se ne ni ᴀ e ki we ka ᴀ ki;
Me to se ne ni ᴀ e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki;
Ki ne we to ke e ki we ka ᴀ ki.

"Now, then, dance vigorously, women, dance. That is why (the ceremonial attendant) went about summoning you, women."

I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
He who hears me; I (never) cease speaking;
He who hears me; I (never) cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
He who hears me; I (never) cease speaking;
He who hears me; I (never) cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking;
I never, egad, cease speaking.[6b]

And another song (is):

He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees tham in motion when I dance them about;
He probably sees them in motion when I dance them about;
The people; when I dance them about;
The mystic songs;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
The people; when I dance them about;
The people; when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about;
He probably sees them in motion when I dance them about.

[6b] See p. 73 and the references cited.

Kaʿō′ni nā′ʿkᴀ kutᴀ′gi nᴀ′gᴀmōni nā′ʿk^{ᴀᶜ}:

Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Yo; me di ke na ga o wi ya wi e ne;
Yo; me di ke na ga o wi ya wi e ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Yo; me di ke na ga o wi ya wi e ne;
Yo; me di ke na ga o wi ya wi e ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne;
Ke ke te mi no ne; ki ke te mi no ne.

Kutᴀ′gi nā′ʿkᴀ nᴀ′gᴀmōn^{niᶜ}:

Ke ke ya i ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo;
Ke ke ya i ke ke ya i ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya i ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya ke ke ya i ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i;
Ke ke ya i ke ke ya i ᴀ ne mi le di ᴀ o ne li mi ye ni wi to se ta mo i.

Kutᴀ′gi nā′ʿkᴀ nᴀ′gᴀmōn^{niᶜ}:

Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Me di ke na ga wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;

Then also another song (follows):

I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
Yō; Snapping Turtle's life;
Yō; Snapping Turtle's life;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
Yō; Snapping Turtle's life;
Yō; Snapping Turtle's life;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you;
I bless you; I shall bless you.

And another song (is):

Finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water;
Finally, finally I shall walk along with the lynx's water.[6e]

And another song (is):

This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
Snapping Turtle, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;

[6e] See p. 8 and the references cited.

Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Me di ke na ga wi ᴀ ko ta wi no;
Me di ke na ga wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no;
Ma ni ni ya wi wi ᴀ ko ta wi no.

Kīʿcä′wīwāᵈtci nā′ʿkᴀ kīʿcinīmi′ʿāwāᵈtc äʿwäpetu′nämuᵈtci Pᴀʿci′tōnīgᵏʷᴬʿ: "Ī′n äʿcitäpī′ʿkānuᵈtci mᴀ′n äʿmeʿkwäneᵈtcigäᵈtci mäʿkwäneᵈtcigātᴀ Mᴀʿkwipᴀ′nᴀʿcāʿ äʿmämeʿkwänetᴀmawāᵈtcigä′ʿ nīnān äʿciketeminaweʿsiteʿegäʿyätuge nekeʿkyā′menānⁿᴬʿ. Īniᵈtcāʿ īnugᵏⁱʿ, nō′ᵈtcⁱʿ, wäᵈtci tᴀʿcinäneʿciwᴀnātᴀʿᴀmō′ʿiyāge māʿᴀ′ni nᴀgᴀ′mōnᴀnⁿⁱʿ. Nā′piwänᴀ, nō′ᵈtcⁱʿ, wī′nᴀ ma′netōwᴀ tᴀmā′geʿcᴀgᵏⁱʿ, nō′ᵈtcⁱʿ, nīʿinänetᴀmā′gunānⁿᴬʿ. Cäʿckiᵈtcā′ʿ, nō′ᵈtcⁱʿ, tᴀmā′geʿcᴀgi nīʿinänetᴀmā′gunānᴀ nemᴀmātomōnä′ʿenānⁿⁱʿ. Nāpiwä′nᴀ kīʿcä′nemäwᴀ wīʿinäʿinä′nemāᵈtci wī′nᴀ kīʿciketemina′wāᵈtcinⁿⁱʿ. Īniᵈtcā′ʿ cäʿck āminä′nemāᵈtci māʿaʿi ne′niwaʿ äʿpwāwikwīyenᴀʿᴀnemineʿtāgu′ʿsiniᵈtcⁱʿ. Tāniwägä′ʿ, nō′ᵈtcⁱʿ, īnugi kīnā′nᴀ, nō′ᵈtcⁱʿ, wīʿᴀnemiʿcipīneʿcikīʿciʿo′wᴀgwänⁿⁱʿ? Iʿceᵈtcā′ʿ nānᴀnōʿckw äʿineʿineʿtā′gäyᴀgw äʿᴀnemiʿca′wiyᴀgᵏʷᵉʿ. Cä′ʿck äʿkekinawâ′piyᴀgwe pyäᵈtcigäʿkīnā′nᴀʿinᴀʿināpᴀmᴀgwegäʿ kīnā′nᴀ mᴀ′ni pyäᵈtciʿinᴀʿinᴀnōʿkyātcigᵏⁱʿ, pyäᵈtcitäpᴀʿkwiwâpᴀmᴀgwigi mᴀ′ni pyäᵈtciʿinᴀʿinᴀnō′ʿkyātcigᵏⁱʿ. Cäʿckiᵈtcāʿ, nō′ᵈtcⁱʿ, īnugi kīnā′n änā′piyᴀgwe pä′peteg uᵈtc ī′nⁿⁱʿ, nō′ᵈtcⁱʿ, cä′ʿck äʿcawī′ʿiyᴀgwe mäʿkwäneᵈtcigä′yᴀgwinⁿⁱʿ. Tᴀmā′geʿcᴀgᵏⁱʿ, nō′ᵈtcⁱʿ, kīnā′n äʿpemiʿināpᴀ′tānigi kīyānān ai′yāʿkowi meʿtoʿsäneniwī′ʿiyᴀgwe tcāg änāgōme′nᴀgōwʷᵉʿ, ine′nītigᵏᵉʿ, iʿkwätigegä′ʿ kīnwāwʷᴬʿ."

Kīʿcetu′nämuᵈtci känakᴀ′nawit äʿwäpipᴀʿkipᴀʿkigä′mowāᵈtciʿ sī′sepāʿkʷⁱʿ. ʿŌ′n unīgānī′mwāwaʿi tātᴀ′gi Wämī′gōʿaʿ äʿmeneʿtāmipᴀʿki′māwāᵈtc umᴀmīʿcīʿe′mwāwaʿⁱʿ, kaʿō′ni nā′ʿkᴀ Mägeʿsiwiʿso′niᵈtciʿⁱʿ—īniʿi nā′ʿk ᴀneʿkō′ᵈtci päʿkimāwāᵈtciʿⁱʿ, kaʿō′ni nā′ʿk änaʿōtāgowāᵈtciʿ ᴀ′ʿkuʿkōn äʿpᴀʿkimāwāᵈtcⁱʿ. Kīʿcipᴀʿki′māwāᵈtcⁱʿ, "ʿŌ′, wīʿseni′gu! Nekīʿcikuʿāᵈtcimo′ʿāpen äʿcimᴀmāto′moyāge mᴀ′nᴀʿᴀ Aʿckutä′nāʿsīwʷᴬʿ, nā′ʿkᴀ mᴀ′nᴀʿᴀ A′nenäg Äʿtᴀnāᵈtcimetᴀ Täyäpī′gwäʿcigᴀ änetᴀ nekīʿciᵈtcāʿwītᴀma′wāpen äʿcimᴀmāto′moyāgᵏᵉʿ. Wī′ʿsenigᵏᵘʿ!"

This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
Snapping Turtle, hang it up for me;
Snapping Turtle, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me;
This life of mine, hang it up for me.[6d]

After they finish and when they are through dancing, PAʿcitōnīgwA begins to make a speech: "That is how this one, Young Bear, who thought of doing this, has done well in thinking of doing it (and) in remembering seriously how our old man, it seems, was blessed. That verily is why, so be it, we are here spoiling these songs. Wherefore, so be it, he, the manitou, must think mercifully of us, so be it. Verily, only, so be it, mercifully shall he think of our worship. Now he has already decided how he would bless the one whom be blessed. That verily is the only way he should contrive to bless these men though they do not sing and speak correctly.[7] How, pray, so be it, could we, so be it, to-day, continue to found (a new worship) in a similar way? Verily we merely very blindly continue to do as we have heard from time to time. We only have learned by observation in accordance with how we have seen those who formerly constantly conducted this ceremony, those whom we formerly saw throughout the ceremony who formerly practiced this constantly. Verily to-day we only, so be it, do as we saw done in the past, whenever we are mindful (i. e., conduct this worship). (The manitou must) take pity upon us as our bodies are in view, we who are the last generation of mortals, all ye to whom I am related, O men and ye women."

As soon as the speaker has finished his talk then they begin to distribute sugar. Then they have their leaders, their ceremonial attendants, take charge of it, first those who belong to the Feathered (Thunder) gens, and then those belonging to the Eagle gens—they are those whom they had take charge of it in succession, and then they gave those who made (their) drum charge of it. As soon as they had given them charge of it, (they said): "Oh, eat! We have already told this, the Spirit of Fire, how we worship, and we have verily told the one called 'The One Whose Eyes Are Said To Be In The Smoke Hole' how we worship. Eat!"

[6d] Compare (approximately) p. 73, etc.

[7] Such is the sense of the passage. It is impossible to translate the Indian original with any degree of literalness.

Ī′n äʿca′wiwā^{d}tci māʿᴀgi′ negu′taiyᴀg äʿci′ʿsowā^{d}tci Mäʿkwi′ʿsoʿᴀg$^{\text{kiʿ}}$. Nyäwenwigä′ʿmegu wī′nᴀ cä′ʿck ᴀnwäwäʿi′gäwᴀg$^{\text{kiʿ}}$, äʿcäʿckinā′gäwā^{d}tci tātᴀ′g$^{\text{kiʿ}}$; äyīgi′megu nyäwe′nwi nīmiwᴀ′ʿᴀmōg$^{\text{kiʿ}}$. Cī′ nä′pe$^{\text{ʿeʿ}}$, neʿse′nwi kīʿcinīmiwᴀʿᴀmo′wā^{d}tcin äʿwīʿseniwā^{d}tci nī′mitcig$^{\text{kiʿ}}$, meʿcemegōna′ ʿīn äʿwī′ʿsenig$^{\text{kiʿ}}$, pwāwiʿwänᴀkīgänutcig$^{\text{kiʿ}}$. Kīʿciwīʿsenī′wā^{d}tcini nā′ʿk äʿnīmiwā^{d}tc$^{\text{iʿ}}$. Ī′ni nā′ʿk äʿnīmiwᴀʿᴀʿmowā^{d}tc$^{\text{iʿ}}$. Īni^{d}tcāʿ āpe pe′ʿk äʿᴀnwäwäʿtäg$^{\text{kiʿ}}$, kutᴀgᴀni nā′ʿk ä′ʿaiyōg$^{\text{kiʿ}}$. Ī′n äʿca′wiwā^{d}tci māʿᴀ′gi Mäʿkwi′ʿsoʿᴀgi negutenwi′ tātᴀ′g äʿcawiwā^{d}tc$^{\text{iʿ}}$.

Mäme^{d}tcinäʿ äʿnīmiwᴀ′ʿᴀmeg äʿcinā′gäwā^{d}tc$^{\text{iʿ}}$:

Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Me to se ne ni o lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;
Ke te ma ga yo se lye ya ya ni;

Kutᴀ′gi nā′ʿkᴀ nᴀ′gᴀmōn ä′ʿaiyōg$^{\text{kiʿ}}$:

Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Yo; me no ta ᴀ ni;
E ki we ka ᴀ ki;

That is how this single gens, the Bear gens, does. And they only beat (the drum) and only sing four times (i. e., four parts); they also give dancing songs four times. Why, whenever they have given three dancing songs the dancers eat, any one eats, I mean, (any one) not giving the gens festival. Whenever they finish eating they dance again. Then they again sing dancing songs. Then verily ordinarily it sounds very pleasant, and other (songs) are used. That is what these Named After The Bear (i. e., Bear gens) do when they perform (their ceremonies) one way.

The last time when dancing songs are given (this) is how they sing:

Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
The people, when you come;
The people, when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
The people, when you come;
The people, when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come;
Bless us when you come.

And another song which is used (is):

Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Yō, those from without;
When I dance them around;[8]

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[8] Perhaps "When I dance them backward" is the real sense; the deficient character of the current syllabary does not enable us to decide.

Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Yo; me no ta ᴀ ni;
E ki we ka ᴀ ki;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo;
Tta ki wa la ma wo.

Kutᴀ'gi nā'ʻk ä'ʻaiyōgi nᴀ'gᴀmōn$^{\text{ni‘}}$:

Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni;
Tta ki ki wi sa ta;
Tta ki na o mo i wa;
Lye ya ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lya ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Tta ki ki yo sa ta;
Tta ki na o mo i wa;
Lye ya ya ni;
Na i ni ka lye ya ni;
Na i ni ka lye ya ni;
Na i ni ka lya ya ni;
Na i ni ka lya ya ni.

Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Yō, those from without;
When I dance them around;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people;
Look at all the people.

And another which is used (is):

Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Everything that flies about;
Sounds all (different) sounds;
When you come;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first;
Everything that walks about;
Sounds all (different) sounds;
When you come;
Now I stand first;
Now I stand first;
Now I stand first;
Now I stand first.

Kaʻō′ni nā′ʻkA kutA′g äʻai′yōwā^{d}tc^{iʻ}:

O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
Ma ne to wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma o ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
Ma ne to wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni;
O ma ma tti se wa ki lya ya ni.

Ī′n äʻkīʻcitcāgī′Anepyä′ʻAmān äʻciʻcinā′gäwā^{d}tci Mäʻkwi′ʻsoʻAg äʻcikeʻkä′nemAg^{kiʻ}.

Cī′ nä′peʻe, äʻkAnakA′nawi^{d}tci nā′ʻkA känakA′nawit^{Aʻ}: "Naʻī′, äʻkīʻcitcāgimenwīʻkAma′wiyāge nemAmāto′mōnenān^{niʻ}. Īni^{d}tcāʻ äyī′gi kīnwā′w āmi′ʻcikegi kī′yāwāwi neneʻkänetāgwA′ʻke nemAmātomōnäʻenān AnAʻsāʻki^{d}tcā^{ʻiʻ}. Äʻmenwitcāgipyänu′tawägwe änōʻkā′nAgetA äʻpeminAto′menāgwe äʻpwāwimīweʻkwä′ʻtawäg^{kweʻ}; utAmi′gu nemenwänetāpen äʻpyänutawī′ʻiyāg äʻmAmāto′moyāg^{keʻ}, tcāg änāgōme′nAgōwe. Īni^{d}tcāʻ āmiʻtaʻi nAtawinAgA′ʻciyāg^{keʻ}."

And another song they use (is):

Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
The manitous, when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
The manitous, when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come;
Their bodies shake when you come.

Now I have written all of the songs of Those Named After the Bear (i. e., Bear gens) that I know.

Why, the speaker again makes a speech: "Now, you have all done well by our worship. So may the same (blessing) be upon you (as upon us) if our poor worship is remembered (by the manitous). You have all done well in coming to us when the one whom we employed went about summoning you and did not turn your heads from him (i. e., refuse him); we are exceedingly glad that you came to where we worship, all ye to whom I am related. So now you had better leave us."

FOURTH INDIAN TEXT

“MAMAʿ SĀʿᴬʿ” Ä′ʿCIʿSUT ÄʿCAʿIʿCAWI′TEʿᴱʿ

Kaʿō′ mᴀ′n īnu′gi nā′ʿkᴀʿ cäʿcki′megu mᴀ′n ā′ᵈtcimōn äʿcaʿiʿca′wiwāᵈtci māʿᴀ′gi Meʿckwᴀ′ʿkīʿᴀgᵏⁱʿ. Nᴀʿcawai′ye tātᴀ′g äʿciʿcitᴀnegowāteʿe′yätuge nī′ʿātotᴬʿ. Māʿᴀ′gi nīʿāᵈtcimā′wᴀg äʿwītegoʿe′gāwāᵈtci Käʿkäʿkᴀ′moʿeg äʿtātᴀʿcinī′miwāᵈtcⁱʿ. Nīʿai′yātotᴀ tᴀ′ʿswi nōtāgä′ʿiyāni nī′nᴀ tātᴀ′gᵏⁱʿ.

Mᴀnᴀᵈtcāʿⁱʿ “Mᴀ′mᴀʿsāʿᴬʿ” äʿci′ʿsugwänᴀ ʿī′nᴀ kätemi′nāgut ᴀ′ʿkuʿkōnⁿⁱʿ. Keʿtenᴀ′megu keteminā′gugwäni nᴀʿcawaiye′yätug ī′nᴀ “Mᴀ′mᴀʿsāʿᴬʿ” ä′nātänⁿᴬʿ. Äʿketeminaweʿsi′teʿe tcāgi′megu ināᵈtcimäwᴀg äʿpyäpyätwäwägawāᵈtci mīᵈtci′päʿaʿⁱʿ. Tcᴀtcawi′ mᴀni māʿᴀ′gi tägwāge′ʿcitcigi wīʿcāpenäwᴀgipā′peʿ äʿpwāwitᴀ′goniᵈtci mīᵈtci′päʿaʿⁱʿ, ne′nuʿsōʿⁱʿ. Īnipā′peʿänᴀ äʿmᴀmā′tomeᵈtcⁱʿ “Mᴀ′mᴀʿsāʿᴬʿ” äʿci′ʿsugwänᴀ nᴀʿcawai′ʸᵉʿ. Īnipā′peʿe kägōʿ äʿpᴀ′gāʿtōᵈtcⁱʿ, äʿwäpwäwä′ʿigäᵈtc äʿnᴀ′gᴀmuᵈtcⁱʿ. Īni′megupā′peʿ ä′ʿpyāniᵈtci keʿtcinäʿe ne′nuʿsōʿⁱʿ. Īn äʿcaʿiʿcawi′teʿe ī′nᴀ “Mᴀ′mᴀʿsāʿᴬʿ” äne′tᴀ nᴀ′ʿcawaiʸᵉʿ.

Kaʿōnī′yätuge nā′ʿk ᴀʿcki′megu tātᴀ′g utā′neʿsᴀni tägwāgeʿci′niᵈtciʿi äʿwītä′māniᵈtcⁱʿ. Tägwāge′ʿcitcig īyā′ʿ ne′gutaʿi meʿcena′ʿ kᴀbō′twe äʿmawinᴀne′teʿᵉʿ. Nī′ʿcwigᴀmigeʿsiʿitu′gäʿigᵏⁱʿ. Nenīwᴀʿ cäʿcki negu′t ä′ʿneʿseᵈtcⁱʿ. Näpeʿ utā′neʿsᴀn äʿāᵈtcimoʿāᵈtci′megu ᴀ′ʿpenäᵈtcⁱʿ. “Naʿi′, mᴀ′ni wīʿiʿca′wiyᴀni meʿcena′ʿ kᴀbō′twe meʿce′nenegᵏᵉʿ, wᴀ′ŋimōᵈtci pwāwimeʿcunegeʿ cä′ʿcki meʿce′nenegᵏᵉʿ,” ä′ʿināᵈtc utā′neʿsᴀn ī′nᴀ Mᴀ′mᴀʿsāʿᴬʿ. “Kᴀbō′tweᵈtcāʿ keʿkinawāᵈtci′megu īʿpe′geʿcäwi tepe′ʿkⁱʿ; nā′ʿkᴀ kīʿkāʿckeʿtawāwᴀ′megu mᴀ′nᴀ netᴀʿku′ʿkʷᴬʿ. ‘Īnī′yätug äʿᴀnwäwä′ʿigäᵈtci nō′ʿsᴬʿ,’ kīʿiʿci′täʿᵉʿ. Īni′megu äʿtᴀʿciwägwäni wīʿsᴀgineᵈtcätīyägᵏʷᵉʿ. Ā′gwi wīʿkeʿkäneme′nāgwin īni′gi mäʿcene′nāgwigᵏⁱʿ: wīʿtcāginepäwᴀgi′megu pe′ʿkⁱʿ.” Ī′n änā′ᵈtc äʿāᵈtciʿāᵈtci′moʿāᵈtc utā′neʿsᴀn ī′nᴀ “Mᴀʿmᴀʿsāʿᴬʿ” äʿnātänⁿᴬʿ.

Meʿcena′ʿ keʿtenᴀ kᴀbō′tw äʿmeʿcene′teʿe ʿī′n iʿkwäw utāne′ʿsemāwᴀ: äʿmeʿcenegowāteʿ uwīᵈtcīʿcke′wāwaʿⁱʿ; äʿwäpiwene′teʿ äʿa′wᴀneᵈtcⁱʿ. Mᴀnᴀ′gäʿi “Mᴀ′mᴀʿsāʿᴬʿ” ä′nātänᴀ meʿcena′ʿmegu kᴀbō′twe—nī′ʿcuguni kīʿcimeʿcene′teʿ utā′neʿsᴀnⁿⁱʿ—īnī′yätuge kᴀbō′tw äʿāᵈtcimoʿegu′teʿe kätemină′guᵈtciʿⁱʿ; “Ketāneʿsāniyᴀ

ENGLISH TRANSLATION OF FOURTH INDIAN TEXT

WHAT THE ONE CALLED "MAMAʿSĀʿAʿ" DID

And again this day it is merely a story of what these Meskwakies used to do. I shall relate what they used to do a long time ago. I shall tell how they dance the Owl dance when they dance at Käʿkäʿkᴀᴍōʿᴀ's place. I shall relate in detail as much as I have heard.

Verily whosoever was the one called "Mᴀᴍᴀʿsāʿᴀ," this was the one blessed by a drum. Surely that person, the one who must have been named "Mᴀᴍᴀʿsāʿᴀ" must have been blessed a long time ago, it seems. They all tell how he made the game animals come by beating his drum when he was blessed. Sometimes these campers in the fall would be hungry when there were not numerous game animals, such as buffaloes. Then that person, whosoever was called "Mᴀᴍᴀʿsāʿᴀ" a long time ago, would be besought. Then he would boil something, begin beating his drum, and he sang. Immediately the buffaloes would come close. That is what the one called "Mᴀᴍᴀʿsāʿᴀ" was in the habit of doing a long time ago.

And moreover, it seems, his first daughter accompanied the campers in the fall. Those who were camping in the fall yonder somewhere were soon rushed with an attack. There were probably (only) two households (in the group). Merely one man was slain. (Mᴀᴍᴀʿsāʿᴀ) always kept on instructing his daughter. "Well, this is what you are to do if you happen to be captured soon, if by chance you are not shot, but merely captured," that Mᴀᴍᴀʿsāʿᴀ said to his daughter. "Soon verily as sign it will be smoky at night; and you will indeed hear this my drum. You will think, 'now very likely my father is beating his drum.' Straightway as many as you may be shall hold each other's hands. Those who capture you will not know about you: they will all be sleeping soundly.[1]" That is what he said when the one called "Mᴀᴍᴀʿsāʿᴀ" instructed his daughter.

Well, soon that woman, his daughter, was captured; she (and others) were captured by their foes; they began leading them away and they were carried off. And this person called "Mᴀᴍᴀʿsāʿᴀ" soon—after his daughter had been captured two days—was informed, it seems, by those who had blessed him, "That daughter of yours

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[1] Cf. Jones, Fox Texts, p. 11 (last paragraph).

a′wAnāp^{iʿ}, me′ʿcenāp^{iʿ}," äʿigu′teʿe keteminā′gu^{d}tcin^{niʿ}. Īnī′yätuge′megu nyä′wuguni peʿku′tänig äʿmāwA^{d}tcimā′teʿe ʿumAmīʿcī′ʿemaʿ^{iʿ}. Īnī′yätug äʿmAmātomā′teʿe kätemina′gu^{d}tciʿ äʿā^{d}tci′moʿā^{d}tc āʿku′näwAn äʿawAtenAmawā′teʿe nāʿkA′^{d}tci nīpeniʿse′niwen^{niʿ}. Äʿwäpwäwä′ʿigä^{d}tc äʿcki′megupeʿkutä′ʿinig^{kiʿ}. MA′nA wī′nA kAbō′tw äʿkāʿcke′ʿtawā^{d}tc A′ʿkuʿkōni nägAmoni^{d}tcin īnaʿi kwīyenA′megu. Kīʿciʿcinowā^{d}tci nā′ʿinā, äʿkāʿckeʿtawā′teʿe ōʿsA′n^{niʿ}. Īnī′yätuge wī^{d}tcimeʿce′ne^{d}tciʿi äʿwītAmawu′te^{ʿeʿ}, "Naʿi′ īnugi′megu mA′n äʿpe′ʿkutägi kīʿnā′gwāpen^{nAʿ}. Cewä′nA māʿA′gi neniwAgi nyä′wi kīʿawA′nāpen^{nAʿ}; kīʿkīʿckīgwä′ʿcwāwAg^{kiʿ}," ä′ʿinā^{d}tci neguti neniwAni wī^{d}tcimeʿce′ne^{d}tcin^{niʿ}. "Ā′gwiku′ʿ māʿAgi wīʿkeʿkänemenAgwin^{niʿ}. Wīʿne′päwAg^{kiʿ}. Nāʿinātcāʿi pyä′meʿckāte tepeʿkwinenīwA īninā′ʿi wīʿwäpu′ʿsäyAg^{kweʿ}. NenA′tomegwA nō′ʿs^{Aʿ}," ä′ʿinā^{d}tc^{iʿ}. Nā′ʿināʿi pyäʿse′ʿkānigi tepe′ʿkwi kīʿcināwitepe′ʿkinigi nyä′wi neniwaʿ äyäʿci′megune′pāni^{d}tc äʿkīckʿīgwä′ʿcwāwā^{d}tci nyä′w uwī^{d}tcīʿckwe′wāwaʿ^{iʿ}. Īnī′yätug äʿaiyāneʿkōnetī′wāte^{ʿeʿ}. Peʿkigäʿmegō′ni na′ʿinaʿ nā′gwāwā^{d}tc äʿawAteʿsī′winig^{kiʿ}. ÄʿsAgine^{d}tcäne′tīni^{d}tc^{iʿ}. ÄʿsAgine^{d}tcänetīwā^{d}tci ʿwä′nA äʿnī′gānī^{d}tc ī′n iʿkwä′wA MA′mAʿsāʿA wätāneʿsi′gwäʿin^{niʿ}. UwīʿcAn īnaʿi nyä′wi. Meʿcena′ʿmegu äʿwâ′pAnig äʿpemeʿkāwā^{d}tci′megu. MA′nA nā′ʿkA "MA′mAʿsā^{ʿAʿ}" ä′ʿciʿsutA pāʿci′megu äʿnāwA′ʿkwänigi käwAgi′megu äʿtAnwäwä′ʿigä^{d}tc^{iʿ}. MA′nA "MA′mAʿsā^{ʿAʿ}" ä′nātän^{nAʿ}. Nīʿcugu′nipi pemiʿAnwäwä′ʿigäwA ī′nA MA′mAʿsā^{ʿAʿ}. Īnigä′ʿmegu ne′ʿki peme′ʿkāwā^{d}tc īni′gi nātwäwäʿka′wutcig^{kiʿ}. Ī′ni pyä′yāwā^{d}tci meʿcenaʿ ī′naʿi äʿnA′gīwā^{d}tci mAʿcku′täʿegi neguta′ʿmegu ne′gutwāʿkwe āwAʿsī′mäʿi tA′ʿswi pAne′ʿkīwen^{niʿ}, äʿkwi′megupe′ʿkikeʿtci′penug^{kiʿ}. Nā′ʿināʿ äʿAnō′ʿkānā^{d}tc utenenīmaʿ ī′nA iʿkwä′^{wAʿ}. ÄʿnAnaʿiʿse′tōwā^{d}tc īni′ni meʿtoʿsä′nenīwiʿu′wīʿcAn äʿnīmAʿA′mawā^{d}tc^{iʿ}. Kīʿciʿse′tōwā^{d}tc äʿwāwā′gAʿAgi nenī′wA kägō′ʿmegu äʿiʿcikeʿkinawāta′ʿōmu^{d}tc^{iʿ}. "ʿŌ′ kAʿcinā′gwA pyänā′petug^{keʿ}," äʿī′yowā^{d}tci meʿtoʿsäne′niwAg^{kiʿ}, äʿpApāminowā′ʿckāwā^{d}tci nAnōʿckwe′megu; äʿcikeʿtcikeʿtcipe′nowā^{d}tc äʿtAneʿta′wāwā^{d}tc^{iʿ}; ī′n uwī^{d}tcīʿckeʿwāwaʿ äʿpyä′neme^{d}tc äno′wäwā^{d}tc äʿino′wäni^{d}tc^{iʿ}. Peʿkime′gup āne′tAʿ säge′ʿsiwAg äʿneʿciwâpAtA′mowā^{d}tci meʿtoʿsänenīwiʿu′wīʿcAn^{niʿ}. MeʿcketunäʿātäniwAniyup^{iʿ}. Peʿki^{d}tcāʿipi′megu pAnātā′piwAg^{kiʿ}. Ī′n äʿcawiwā′^{d}tcip āne′tA pwāwinaʿimīgā′tītcig^{kiʿ}. ĀnetA nā′ʿkApi peʿkutä′nigin i′nip äʿtcīpenāwiʿe′gwiwā^{d}tc^{iʿ}: kīkīyōtäwAgipā′peʿ äʿnänepāʿī′wā^{d}tcin^{niʿ}. Ī′n äʿca′wiwā^{d}tc^{iʿ}. KīʿcīniʿcawI′wā^{d}tcin īnī′yätug ī′n āʿwāpinānīmiʿe′tīwā^{d}tc^{iʿ}: äʿpyänetīwe′gāwā^{d}tc^{iʿ}. Īnipi′megu äʿcaʿiʿca′wiwā^{d}tc^{iʿ}.

is carried off; she is captured," so he was told by the one who blessed him. Then, it seems, in four days at night he gathered his ceremonial attendants. Then, it seems, he worshiped those by whom he had been blessed, and informed them that he offered them tobacco and harvest crops. Then he began drumming early at night. This (woman) herself soon heard a drum and (some one) singing there at exactly the same time. As soon as they had laid down was the time when she heard her father. Then, it seems, she told those who were captured with her, "Well, to-day, this very night we shall depart. But we shall carry off these four men; we shall cut off their heads," is what she said to one man who was captured with her. "These persons truly will not know about us. They will be sleeping soundly. At the time when it is past midnight is when we shall start to walk off. My father summons me," she said to him. When it came night, as soon as it was midnight they cut off the heads of four men, four of their foes, while they were sleeping. Then, it seems, they held one another's hands in a line. At the time when they departed it was very foggy. Then they held one another's hands. When they held one another's hands that woman, the one who was MAMAʿsāʿA's daughter, was in the lead. There were four heads. Well, the next day they continued traveling. And this person called "MAMAʿsāʿA" was still beating his drum even when it was noon. This person called "MAMAʿsāʿA" did then what he had been in the habit of doing. For two days, it is said, MAMAʿsāʿA continued beating his drum. For that length of time those for whom he was drumming were traveling. As soon as they came there, then they halted in a prairie, somewhere, a hundred or more feet away (from the village), as far away as a very good run. At that time that woman gave instructions to her men. They put those human heads in order and placed them up on poles. As soon as they had placed them (on the poles) a man whooped as if giving some signal. "Oh, why (a person) probably is brought," the people said among themselves as they hastened out blindly; they ran swiftly toward where they heard him; then they uttered such sounds as (people) utter when their foes are brought (as captives). Some were badly frightened at seeing the human heads. For, it is said, their mouths were pried open. Verily, it is said, they looked terrible. That, it is said, is what happened to some who were not fighters. And some, it is said, at night would imagine dreadful things on account of (the heads): they would crawl around in their sleep. That is what happened to them. Whenever they did this (i. e., bring back heads of foes) then they began to have a great time dancing; they danced the Captive Dance. That, it is said, is what they were in the habit of doing.

Īʹnᴀ "Mᴀʹmᴀʿsā^{ʿAʿ}" äʹnātänᴀ kᴀbōʹtw āgwipiʹmegu pāʿci kägōʿ kuʹʿtᴀgin^{niʿ}. Nāʿkᴀʹ^{d}tcipi meʿcenaʹʿmegu naʿᴀnwäwäʿwäwᴀ utäwäʿiʹgᴀnᴀn^{niʿ}. Tcᴀtcawīʹʿi āʹgwipi kägōʿi māʹmᴀʿkā^{d}tci pᴀgāʹʿtō^{d}tcini nāʿināʿi meʿceneʹme^{d}tcin uwī^{d}tcimeʿtoʿsäneʹniwa^{ʿiʿ}. Mᴀnigäʹʿip äʿciʹnāgä^{d}tci nᴀʹgᴀmōn äʹʿciʿseg^{kiʿ}:

Nīʿwᴀnāʹgimāwᴀ wᴀnāʹgimāwᴀ;
Nīʿwᴀnāʹgimāwᴀ wᴀnāʹgimāwᴀ;
Nīʿwᴀnāʹgimāwᴀ wᴀnāʹgimāwᴀ;
Yō menōʹʿtaʿāni;
Wᴀnāʹgimāwᴀ nīʿwᴀnāʹgimāwᴀ;
Wᴀnāʹgimāwᴀ.

Īʹn äʿciʹʿsenigi neguʹt^{iʿ}. Nāʹʿkᴀ kuʹtᴀgᴀn äyōʿaiʹyō^{d}tcin aiyōʿ nīʹʿᴀʿt^{uʿ}:

Wīʿōʹnemīwᴀ tcāginaʿōʹmugwäni,
Wīʿōʹnemīwᴀ tcāginaʿōʹmugwäni,
Wīʿōʹnemīwᴀ tcāginaʿōʹmugwäni.

Īʹn ināʹʿkᴀ kutᴀʹg äʹʿciʿseg äyōʿaiyō^{d}tcini nᴀgᴀʹmōnᴀn^{niʿ}. Nāʿkᴀʹmegu kutᴀʹgi nīʹʿātot^{Aʿ}. Māne peʹʿk aiyoʿaiʹyōgwän^{niʿ}. Tᴀʿswi ʿwäʹʿnegu īnuʹg äyoʿaiyōʹ^{d}tci Käʿkäʿkwimōʿ īniniʹmegu keʹgimeʿs^{iʿ}. Mᴀʹni nāʹʿk äʹʿciʿsegi kutᴀʹg^{kiʿ}:

Nīʿmeʿtāʹ^{d}tcimāwᴀ meʿtāʹ^{d}tcimāwᴀ;
Nīʿmeʿtāʹ^{d}tcimāwᴀ meʿtāʹ^{d}tcimāwᴀ;
Nīʿmeʿtāʹ^{d}tcimāwᴀ meʿtāʹ^{d}tcimāwᴀ:
Yōʹ menōʹʿtaʿāni;
Meʿtāʹ^{d}tcimāwᴀ;
Nīʿmeʿtāʹ^{d}tcimāwᴀ meʿtāʹ^{d}tcimāwᴀ.

Īʹn äʹʿciʿsegi kutᴀʹgi nᴀgᴀʹmōnä^{ʿiʿ}. Keʿteʹn ᴀʿsemiʹʿāgwäni meʿtoʿsäneʹniwaʿ īʹn^{Aʿ} "Mᴀʹmᴀʿsā^{ʿAʿ}" äʹʿciʿsutᴀ nᴀʹʿcawaiye. Īni^{d}tcāʿ tᴀʹʿswi keʿkäneʹtᴀmān^{niʿ}. Wīʹnᴀ peʹʿki keʿkänetᴀʹmōtuge Käʿkäʹʿkwimō^{ʿAʿ}. Īʹnᴀ ʿīnuʹgi päʹmenᴀg^{KAʿ}; īʹnᴀ kākīʹgänut^{Aʿ}; mämᴀmāʹtotᴀg īʹni Wâpᴀnōweʹgäwen^{niʿ}.

Äyīgiʹmegu äʿpᴀgiʹtᴀmeg īnin aiyōpi nᴀgᴀʹmōnᴀn^{niʿ}; mäme^{d}tcinäʹʿtātᴀʹg aiyōʹʿi wīʿtᴀʹnegā^{d}tc^{iʿ}. Peʿkīnetᴀʹgōtāgäʿi tᴀgāʹwi iʿciʿsenōʹʿiwᴀni ʿäʿpᴀgine^{d}tcāʹpeʿe uʹwiyäʿ äyōgin^{niʿ}. Mᴀʹn äʿciʿseʹnōʿig^{kiʿ}:

Tcīpaiʹyᴀ kewīʹtᴀmōne īnuʹgi;
Tcīpaiʹyᴀ kewīʹtᴀmōne īnuʹgi;
Tcīpaiʹyᴀ kewīʹtᴀmōne īnuʹgi.

That person called MAMAʿsāʿA soon, it is said, did not fear even anything. And, it is said, finally he was skillful in beating his drum. And occasionally, it is said, whenever his fellow people were captured he would not even boil anything (to eat). And this, it is said, is how the song goes which he sang:

I shall sing to make him rise, to make him rise;
I shall sing to make him rise, to make him rise;
I shall sing to make him rise, to make him rise;
Yō, the great warrior;
To make him rise, I shall sing to make him rise;
To make him rise.[2]

That is how one goes. And I shall put others here which he was in the habit of using.

The whippoorwill will overpower all,
The whippoorwill will overpower all,
The whippoorwill will overpower all.[3]

And that is how another of the songs which he is in the habit of using goes. And I shall relate another. There were many which he must have used. As many of them as there were, KäʿkäʿkwimōʿA is in the habit of using all of them. And this is how another goes.

I shall speak plainly of him, speak plainly of him;
I shall speak plainly of him, speak plainly of him;
I shall speak plainly of him, speak plainly of him;
The great warrior;
Speak plainly of him;
I shall speak plainly of him, speak plainly of him.

That is how another little song goes. Surely that person called "MAMAʿsāʿA" must have helped the people a long time ago. That verily is as much as I know. KäʿkäʿkwimōʿA himself probably knows it very well. He is the one who takes care of it to-day; he is the one who celebrates gens festivals with solemnity; he is the one who worships in that WâpAnōwe′gäwen$^{\text{niʿ}}$ (WâpAnōwA Dance).

Those songs are also used when an adoption feast is held; (the one released) shall in a way dance here (on earth) for the last time. When any one is released, whenever the songs which are used are just a little different. This is how it goes:

Ghost, I instruct you to-day;
Ghost, I instruct you to-day;
Ghost, I instruct you to-day.[4]

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[2] The singer draws his noted enemy of war fame, so he can slay him. See p. 105.
[3] This song is used when a whippoorwill's power is used in warfare; and this is the meaning.
[4] See p. 3 and the references cited.

Ī′n äʿciʿse′nōʿig äʿpᴀgitᴀmegā′peʿ ä′yōgini nᴀgᴀmō′ʿäʿᴀn^{ni}ʿ. Kaʿō′n äʿnī′miwā^{d}tci mᴀ′n ä′ʿciʿseg^{ki}ʿ, naʿīni tātᴀ′g äʿnī′miʿe^{d}tci pägi′netcigi nā′ʿkᴀ wīʿku′metcig^{ki}ʿ:

Ī′ni wä′^{d}tc^{i}ʿ, ī′ni wä′^{d}tci pyaiyāni;
Ī′ni wä′^{d}tc^{i}ʿ, ī′ni wä′^{d}tci pyaiyāni;
Ī′ni wä′^{d}tci pyaiyāni;
Ā′ʿkunäwᴀ wä^{d}tci′pyaiyāni;
Ī′ni wä′^{d}tc^{i}ʿ, ī′ni wä′^{d}tci pyaiyān^{ni}ʿ.

Ī′n äʿciʿsegā′peʿ ä′yōgin ī′ni äʿpᴀgi′tᴀmeg^{ki}ʿ. Īni^{d}tcāʿ tᴀ′ʿswi ā^{d}tcimoyān^{ni}ʿ; ī′ni tᴀ′ʿswi käʿkäne′tᴀmāni mᴀ′ni Wâpᴀnōwiwen^{ni}ʿ. Ī′ni.

That is how the little songs go which are used when an adoption feast is ordinarily held. And this is how it goes when they dance, when for example the one adopted and those invited are made to dance:

That is why, that is why I come;
That is why, that is why I come;
That is why I come;
Tobacco is why I come;
That is why, that is why I come.

That is how those songs which are used when an adoption feast is held ordinarily go. That verily is as much as I (shall) tell; that is as much as I know of this WâpANōwiweni.

That is all.

LINGUISTIC NOTES ON THE INDIAN TEXTS

The following notes are very brief and are only designed to facilitate the understanding of the Indian texts in this volume. They are supplementary to previous papers on the Fox language, and accordingly rarely, unless for some special reason, repeat what is already known. The four Indian texts are referred to by page and line of this volume.

I have not material enough to unravel in detail the analysis of the word i‘cinᴀ‘pi′‘saiyāg$^{\text{ke‘}}$ (96.35), "if we should fill some one's place." Similarly I have relied on Tom Brown for the translation of wī‘ᴀnemipwāwiwāwᴀnetowe‘tawī′yᴀme^{d}tci (42.13). The compound pe‘kīnetᴀ′gōtāgä‘i (172.34) is wholly obscure in the posterior portion.

A few rhetorical forms may now be considered:

ā‘co′wi meno‘tᴀnwe (96.29), "from the other side," i.e., "foes."

ä‘ᴀ‘sōne‘kä‘cinō′‘iyāge (150.32), "as many of us as have our hands in," i. e., "as many of us as are members of."

ä‘tᴀ‘sō‘kwäpī‘ta′wāgwäni (150.30, 31), "as many as he had sit down at the festival."

ä‘tᴀ‘sō‘kwäpīnō‘kᴀtawägwäni[i] (136.1), "as many of you as were seated at the time." (See Bull. 89, Bur. Amer. Ethn., pp. 24, 64, and references; Bull. 95, Bur. Amer. Ethn., p. 37, under ‘kwä-, and references; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 646, under -nō‘kᴀ-.)

ketō‘kwaiyōmwāwᴀ (146.15), "your women folk." (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 496.)

kī‘kᴀtawipᴀ‘ki‘täpenä‘tō′wā^{d}tcin (150.28, 29), "when they had nearly starved themselves to death." (See Bull. 87, Bur. Amer. Ethn., p. 37.)

[wä^{d}tci] nā‘kwā‘petᴀ′mowā^{d}tc$^{\text{ı‘}}$ (150.45), "[why] they sit at [our worship]" is perhaps an error for [wä^{d}tci] ne‘kwā-. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 644.)

negu′taiyᴀg ä‘ci′‘sowā^{d}tci (162.1), "they belong to (this) single gens."

wäwīgä′‘itcig$^{\text{kı‘}}$ (28.26), "campers"; the ordinary wäwīgitcig$^{\text{kı‘}}$ means "those who dwell."

wī‘ᴀna‘ō′^{d}tcigāt[ᴀ] (146.32), "the one who will prepare the drum."

Here also may be noted wā‘ku′näwᴀn[i], "Indian tobacco" for ā‘kunäwᴀni (142.9).

A few particles, adverbs, etc., may be here explained:

āwā^{d}tci (56.36), "at all."

ᴀʿkwiyā'ᵈtc[i] (78.43), "more so."
ᴀʿcawe (96.4), "long ago."
ᴀʿcitaʿi (30.35; 80.2), "soon"; when incorporated within a verbal compound the independent mood apparently is not used.
ᴀʿckᴀᵈtcimegīʿi (26.35), "a little while afterwards."
ᴀɴᴀʿsāʿki (166.32), a participle of undetermined meaning.
ätᴀ'meguʿu (78.29), "it would be the case."
u'ᵈtciʿckwāt[e] (108.16), "from a certain door"; related in some way to ᴀʿckwātämi "door," in which the initial ᴀ is for original i.
utᴀmi'gu (166.33), "very."
aiyᴀni'gäʿmäʿ[i] (74.41), "further on"; "a little more."
kᴀnāʿ[i] (74.37; 74.38; 94.11), "especially."
kegi'ʿceyäp[ᴀ] (110.4), "early in the morning"; kekīʿceyäpᴀ (Bull. 95, p. 110) is a probable error; the initial portion clearly is kegi-, "with."
kegaiyāʿi (128.27), "eventually."
kwäʿkwäwi (38.20), "too much."
cä'ʿcäʿkᴀm[i] (80.3), "easily." (Cf. Bull. 89, Bur. Amer. Ethn., p. 24.)
ceʿcegā[i] (40.18), "just for fun."
tcᴀtcātᴀpenawe (126.34), "individually."
tānᴀʿkäʿi (cf. 30.7, 8), "whether."
tᴀmāgeʿcᴀgi (152.4, 5; 152.23; 160.18; 160.19, disregarding accent and sandhi), "wretchedly." (See Bull. 89, Bur. Amer. Ethn., p. 24.)
nāpiᵈtcā'ʿmegu (124.39, 40), "it is a little better, more decent."
nāpi'megu (110.6), a particle of very weak meaning.
nᴀnōpeʿkᴀ (64.23), "plentifully."
meᵈtcai'yāʿkwiᵈtcⁱʿ (70.13), "the very top."
menotᴀne (130.29), "from without," i. e., foes; exact phonetics uncertain.
wīʿcāᵈtci (28.45), "at a particular time."

The number of entirely new Fox stems that occur in the four Indian texts of this volume is rather small; but in several cases additional information regarding stems already known is to be obtained. Since it seems desirable to include these, this has been done. A prefixed asterisk (*) indicates such stems.

*-aʿō-, wail; same as -aʿō-, groan, bellow, pray, sing. (See Bull. 85, Bur. Amer. Ethn., p. 49; Bull. 95, Bur. Amer. Ethn., p. 111. 152.23.)
awᴀteʿsi-, be foggy; -wi- auxiliary. (170.17)
*āʿkw-, that which hurts; -ᴀt- auxiliary. (Correct Bull. 72, Bur. Amer. Ethn., p. 73. 78.42.)
*-āʿckᴀtä-, belly; given because previously only two examples of it have been given. (114.14.)
ātäne-, exact meaning (?) perhaps, "think anew" (?) If so, it is a compound of ā- (postverbal-ᵈtci- -t-) "anew." (Reference mislaid.)

*āteʿci-, exclusive; -m-, instr. (88.4.)

*ānawi-, sneak upon. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622. 80.4.)

*ānawi-, unable; the combination of this and -äne- means "become tired of waiting for." (20.15.)

*ānō, be unable; with -ʿsi- copula used in the sense of being unable to eat. (44.29.)

āpeʿtᴀʿcawᴀ-, stir the fire; with "changeable" -n- as instrumental participle and animate object; obviously a compound in origin. (Cf. peʿtawä-, kindle a fire, and peʿtawᴀ-, kindle a fire for some one. 110.31.)

*āpi-, untie, unwrap; the resolution into the component elements at 112.5 is not entirely clear.

*āpōt-, turn over, fork the fire; -en- -en-, instr.; with -ᴀʿ- instr.; also with inanimate objects; the evidence of Cree and Ojibwa favor the view that the stem is really āpō- with postverbal -t- (of which I have spoken on various occasions). (110.38.)

*-āwᴀgi-, meaning (?) earth (?). (See Bull. 89, Bur. Amer. Ethn., p. 63.) If so, perhaps the sense at 116.31, 32 is "that the village of every chief shall rest on solid ground."

*ᴀʿkᴀ-, hang up (of a kettle), place (of a kettle; also ceremonial feathers); -n- -tō- (-taw- before vowels); -ʿso-, middle. (See Bull. 85, Bur. Amer. Ethn., p. 96, under ᴀʿkᴀ-; Bull. 89, Bur. Amer. Ethn., p. 63, under -ᴀʿkᴀ-, which is to be corrected; also Bull. 95, Bur. Amer. Ethn., p. 36, under ᴀʿkᴀ-. 110.32; 112.2; 114.21.) Virtually means "kettle."

ᴀgō-, adhere, cleave to; with -ʿs-, instr. and inan. obj., weld together. 114.29. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 640 under -ʿsäkwä-.)

*ᴀgwā-, take off the fire (novel in this sense). (108.21.)

-ᴀʿckᴀ- (or ᴀʿckᴀ- ?), take off (?), with -ʿ-, instr. for animate obj. (120.23.)

ᴀʿckwī, remain; the combination is none too clear at 114.9.

*ᴀʿsipō-, in a group; given because rare. (See Bull. 72, Bur. Amer. Ethn., p. 75.) Related in some way to ᴀʿsipi-, cluster. (68.11.)

*ᴀnaʿō-, put a drum in order; postverbal -ᵈtci-. (110.13; 110.16.)

ᴀnᴀʿcki-, spread; for the combination at 110.28 see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 538, bottom, and p. 640 under sīgi-; also Bulls. 89 and 95, Bur. Amer. Ethn., pp. 27 and 38 (under wāʿtenigä-), respectively.

-ᴀnä-, breathe; -ʿt-, instr.; related in some way to unämoweni, "his breath," etc. (36.43.)

ᴀni-, excel; -ʿw-, instr. (Cf. ᴀniwi-, p. 626, Fortieth Ann. Rept. Bur. Amer. Ethn. 40.14.)

ᴀno-, imitate; -ʿtaw-, instr. with an. obj. before pronominal elements beginning with a vowel. (118.24.)

*-ᴀpi-, tie, bind; pᴀgiʿsᴀpi- means be free from bonds; pᴀgi- needs no explanation; -ʿs- is presumably the s-mutation pointed out by Bloomfield years ago. (64.19.)

ᴀmāgwä-, put on a headband; -gä- auxiliary; -ʿ- instr. with an. obj. (120.22; 146.16.)

änä- (?), be extra; with -gen-, auxiliary (and its derivative). (114.4.)

-egᴀ-, make dance; -ʿtō-, instr. (Cf. -egä-, dance. 152.27; 152.29)

-eʿckā-, exact meaning (?); -n- instr. with inan. obj. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 262, line 28, for the combination at 136.36.)

-eʿckōteʿci- meaning (?). (92.40.)

*-itäʿᴀ-, favor. (See Bull. 95, Bur. Amer. Ethn., pp. 37, 111. 58.39.)

*-itäʿᴀ, overpower. (See Bull. 87, Bur. Amer. Ethn., p. 37; Bull. 95, Bur. Amer. Ethn., p. 86, lines 4, 5; also Fortieth Ann. Rept. Bur. Amer. Ethn., p. 628, under -itäʿᴀ-. 150.40.)

*in-, thus; with -ᴀʿ- instr., sing. (See Bull. 95, Bur. Amer. Ethn., p. 111, under *in-. 60.6; 152.4.)

ināpᴀpī-, meaning (?). Clearly a compound in origin; the medial portion is obscure. (124.5.)

inᴀʿckenä-, contain a certain amount; Ojibwa has the phonetic equivalent of this compound, the first member of which is in-; my notes do not elucidate whether ᴀʿckenä- can occur initially or only noninitially. (26.26.)

*inegiʿkwi-, of such a size; -m-, instr. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 628, and references; Bull. 89, Bur. Amer. Ethn., p. 64. 150.32.)

-īʿku-, invite; -m-, instr.; related to wīʿku- as -āpi- to wâpi-, etc.; mostly replaced by wīʿku-. (90.20.)

-o-, only an apparent stem; really -ʿo- of the middle voice. (78.25.)

*ute-, obtain, etc. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 629; -ʿtō-, instr. 70.23.)

uteʿsᴀgi-, harm; -ʿ-, instr. (44.39.)

*-uʿsä- walk; appears as -uʿsā- at 54.31. (See also Fortieth Ann. Rept. Bur. Amer. Ethn., p. 617.

aiyāᵈtcīᵈtci-, impress on some one's mind; -m-, instr.; probably the same as aiyāᵈtcīᵈtci-. (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 630.) It is possible that the stem should be given as aiyāᵈtcī- with postverbal -ᵈtci -t-, the reduplication being fossilized. (See Bull. 89, Bur. Amer. Ethn., p. 63, under *āᵈtcī-, and the references cited.)

*aiyīnegwām-, die in sleep (correcting p. 630 of Fortieth Ann. Rept. Bur. Amer. Ethn., because of the form aiyīnegwāmwᴀ "he, she dies in sleep"). As previously pointed out, the evidence of Cree and Ojibwa show this is a fossilized compound. (See also -gwām-, p. 635 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Fox evidence supports -egwām- instead of -gwām-; Cree and Ojibwa are indecisive. (28.28.)

*kā- joke, jest with; with postverbal -t- -^{d}tci-; the article kā^{d}tci- "joke, jest with" (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 631), is an error. (22.8.)

kāʿckᴀnᴀʿso-, whisper; the stem is also supported by the evidence of Ojibwa. (88.12.)

kāwe-, motion downward; -naw- instr.; given as an initial stem on the basis of Ojibwa. (80.3.)

*kāʿcki-, scrape; with the instrumentals -ᴀʿw- -ᴀʿ-; reduplicated kāʿckāʿk-. (110.10.)

kᴀgāʿtō-, force, compel; "changeable" -n- for the instr. with an. obj. (108.34.)

käʿsipi-, in a group; -m-, instr. (86.16.)

käwitᴀʿci-, diminish in number; surely a compound in origin. (20.29.)

keʿkinowi-, observe what is said; obviously related to keʿkinō- (-ʿso- middle), "remember, etc."; -ʿtaw-, instr. before pronominal elements beginning with a vowel. (66.21, 22.)

keʿciʿki-, project; with the auxiliary -ʿsen-; from my notes.

*keʿcigi-, steadily. (See keʿcigī-, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 632.) The evidence does not show which is right, for keʿcigī- as far as noted occurs only where under unknown conditions i appears as ī. (32.12.)

*kīʿki-, move; with the auxiliary -migᴀt-. (80.11.)

*kīgä-, make an offering; -no-, middle. (See Bull. 95, Bur. Amer. Ethn., p. 37; 66.19.)

kīgäno-, hold a gens festival; -m-, instr. (70.21.)

*kīʿcāgu-, as much as possible; novel with -ā- copula. (38.6.)

*kīʿci-, completion; with -ʿo-, middle, learn how, know how; the combination pīneʿcikīʿco- is explained on page 25 of Bulletin 89, Bureau of American Ethnology; combined with -u-, decide. (74.8; 160.24.)

*kīnāgwi-, freely, confidently; -m-, instr. (42.26.)

kugwi-, sharply, meanly; can not combine with ā^{d}tcimo-, speak. (50.37.)

*-gᴀnä-, bone; given previously as -kᴀnä-, though with misgivings. (See Bull. 72, Bur. Amer. Ethn., p. 77, footnote 2.) Since -k- does not occur medially in Fox except as the result of analogy in Fox, either -ʿkᴀnä- or -gᴀnä- would necessarily be right; Ojibwa shows -gᴀnä- is correct. (122.17; 136.33.) (For -nigä-, cf. kōgenigä-, "wash," etc.)

*-gawi-, tear (substantival). See Bull. 95, Bur. Amer. Ethn., p. 38, under pāpAginīgwä-, and p. 111, with the references cited. The phraseology at 130.6 is slightly different. (See -ānAgi-, cavity, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622.)

*cege-, smoke. (See Bull. 95, Bur. Amer. Ethn., p. 112.) The combination at 98.4 is obscure; the combination at 138.20 is an obviative which morphologically presents a peculiarity.

*cegwi-, crush-, -ʿckā-, -ʿckä-, auxiliary; with the instrumentals -ʿw-, -ʿckaw-. (34.3.)

cīʿkawiʿci-, moisten; related to cīʿkawi-, moisten (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 636); -m-, instr. (136.37.)

*tcāgi-, every (rare in this sense). (116.31.)

tcīpenāwi, imagine dreadful things; -ʿ-, instr. with logical an. obj. (170.37.)

tAgwāgeʿci-, camp in the fall; compound in origin. (Cf. tAgwāgi-, be fall, and -eʿci-, dwell. (168.10; 168.16; 168.17.)

sAʿkowä-, ask for a favor; a compound of the order of kīʿcowä-, etc. (50.23; 50.25.)

*naʿi-, know how; combined with -nawä- and the instr. part. -m- means "encourage"; with the instr. -eʿckaw- (-ʿckaw-), means "affect." (24.5, 6; 70.34.)

nawAʿse-, ask to help; -ʿkaw-, instr.; demanded by the participle at 108.34; yet it may be the same as nāwAʿse- (p. 642 of Fortieth Ann. Rept. Bur. Amer. Ethn. 108.34; 110.15; 110.16.)

-nawi-, meaning (?). Read -nāwi-, "middle" (?). (126.40.)

nā-, fetch; note the rare nāteʿsA, he might fetch it, at 110.2, with the same peculiarity as in nātwA, etc.

*nāpiʿtā-, place about the neck; -ʿ- with logical an. obj.; correct the third nāpi- on page 642 of Fortieth Annual Report Bureau of American Ethnology. (See Jones's Fox Texts at 132.13; presumably the text at 114.13 is faulty; Cree and Objibwa show the true stem is nāpi-; but Fox nāpiʿtā- is felt as a unit.)

*nāp-, meaning (?). See Bull. 95, Bur. Amer. Ethn., p. 112, and the references. (138.27; formulaic.)

nāʿp-, very much; translated on the basis of Cree. (92.21.)

nāwAnōnä-, follow to slay; -ʿw-, instr. (32.33, 34.)

-nAʿkwi-, after the next generation. (102.4.)

-nAgeʿcä-, guts; entrails. (108.23.)

nAtā-, stir (transitive); -ʿw- -ʿ-, instr. (114.29.)

nAʿsAtawi-, wild, startling; -ā- copula. (48.30.)

nAnāʿkwi-, defend one's self. (80.4.)

nAmAʿkwä-, roar. (40.22.)

*neʿkwāpe-, receive and eat; -t-, instr. (98.21.)

-negwä-, arm, wing. (70.26.)

neʿciʿcāpwäʿci-, alone; obviously a compound of neʿci-, alone; the posterior portion is unclear; as an independent adverb terminal i is replaced by e; there are parallels to this. (See Bull. 89, Bur. Amer. Ethn., p. 24; Bull. 95, Bur. Amer. Ethn., p. 36.)

*neʿciwᴀnā-, ruin. (See p. 644 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Add -ᴀʿ-, instr. with inan. obj. (160.17.)

niʿk-, meaning (?). (26.11, 12.)

*nīʿcwi-, two; when treated as a verbal stem with the instr. -ʿk-, nīʿcwi- appears as nīʿcō-; from my notes.

nīm-, put on poles; -ᴀʿ-, instr. (170.28, 29.)

*nīmi-, dance; novel with -ʿk-, instr. (98.7; 143.14.)

pāʿkᴀʿw-, clear off (of weather); -ā-, copula. (64.11.)

*pānegwᴀʿci-, be wide awake. (26.3, 4.)

*pᴀʿkwi-, remove. (See Bull. 72, Bur. Amer. Ethn., p. 81; correct pᴀʿku-, p. 647 of Fortieth Ann. Rept. Bur. Amer. Ethn. 82.27; 118.1.)

pᴀgiʿsāʿkwi-, give carte blanche to; -m-, instr.; compound in origin. (116.1, 2.)

*pᴀgiʿsāpᴀ-, take one's eyes off; a compound of pᴀgi- and -āpᴀ-; for -ʿs- see Bloomfield, Language 1, pages 143, 144. (24.43.)

-pᴀt-, stretch; -en-, instr. (Reference mislaid.)

pᴀtᴀʿcki-, be chunky; combined with ᴀ- "impress." (46.32.)

*pᴀnā-, ruin, etc. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 648, for various meanings, postverbals, and instrumental particles.) The combination of pᴀnā- combined with postverbal -t- and the stem -āpi-, see, look, means "appear terrible." (170.35, 36.)

*peʿtawᴀ-, kindle a fire for. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 648. 150.40.)

pemā-, manage affairs; -ʿtō-, instr. (66.35.)

-*pi-, sit down to; -pī-, presumably is a rhetorical form of this. (See Bull. 87, Bur. Amer. Ethn., p. 38, under -pī-. 122.27.)

*pīgä-, exhausted. (See Bull. 72, Bur. Amer. Ethn., p. 81; reference to the texts in this volume misplaced.)

-pyāgi-, whoop (at); -m-, instr. (60.11; 60.28, 29.)

*pyä-, motion hitherward; the compound pyäʿseʿkā- has -ʿs- in accordance with Bloomfield's explanation, Language 1, pages 143, 144; -eʿkā- -eʿkä- is explained on page 627 of Fortieth Annual Report Bureau of American Ethnology. The combination means "come" (of time). (170.14.)

pyämeʿckā-, come (of time); the evidence of Ojibwa shows that the original meaning was more general; combined with tepeʿkwinenīwᴀ, "man of the night," it means "when it is past midnight." (170.12.)

*pyämiʿckw-, twist. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 650, and the references given, with the auxiliaries -ā-, -ʿsen-. 110.18.)

mAtōteʻcāwā-, make a sweat lodge; -ʻtō-, instr. (Cf. mAtōteʻcā-, take a sweat bath, p. 651 of Fortieth Ann. Rept. Bur. Amer. Ethn. 32.27.)

mAmātaw-, interestingly (82.41), where triplification occurs.

mAme-, cut off, away; -ʻcw-, instr. (108.25 [twice].)

meʻce-, strike (of disease); -ʻkaw-, instr. (92.30; 92.38.)

meʻckwigi-, be vexed; probably the same as meʻckwīgi-, be discouraged. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652. 66.1.)

*me^{d}tci-, send a message (by); with postverbal -^{d}tci -t-. (Correct Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652, under me^{d}tci^{d}tci-. -m-, instr. 116.26.)

me^{d}tcimi-, fasten. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 652, under me^{d}tcimi-.) The present example follows the languages cited there; is it possible that the two me^{d}tcimi's are distinct? (24.40.)

meʻt-, shoot and hit; the discussion, page 753, Bulletin 40, part 1, Bureau of American Ethnology, is wrong; probably the true stem is me- and the -ʻt- postverbal; -Aʻw- -Aʻ-, instr. (Reference lost.)

*meʻsōtäwi-, all; compound in origin; -m-, instr. (76.16.)

menāʻckuno-, have meat; presumably the stem is menāʻcku- and the -no- the sign of the middle voice; menāʻckunōni, "fresh meat," is derived from this. (22.23, 24.)

wAnīpa-, run away from; a compound of -pa-. Is wAnī- merely rhetorical for wAni-, lose? (30.39.)

wAniwäʻsi-, be handicapped; probably a compound in origin. (66.36.)

wâʻci-, there is a hole, gap (not piercing through); wâʻceʻsīwA applies to anything animate, wâʻcāwi to anything inanimate; the medial portion is unclear. (26.11.)

*-wäwä-, sound; -gaw-, instr. (168.9.)

*wī-, with; the combination wītägwApi- (66.20) literally means "sit in a cluster with"; the transitive forms really mean "fellow member of a particular ceremonial (religious) organization."

*wīgi-, kindly; novel only in this sense. (See p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn.) Never initial in this sense. (32.41.)

wīʻcāwi-, disappoint, be anxious; related to wīʻcā-, be anxious (p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn.); -ʻtaw- (or better, -eʻtaw-), instr. (20.4.)

*wīʻswi-, name; postverbal -ʻtci- and the auxiliary -gä-. (124.17.)

*wīnwā-, think well; with the -ʻso-, middle, "praise." (See p. 657 of Fortieth Ann. Rept. Bur. Amer. Ethn. 86.42.)

A few grammatical notes are given as a slight aid toward the comprehension of the Indian text. Since a grammatical sketch of Fox has already been published, and since both Professor Bloomfield and myself have published supplements to this on sundry occasions, only novelties or points of especial interest are treated here. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bulletin 40, Bureau of American Ethnology, part 1, pages 735–873.

§5. Note the difference in quality and quantity in utōʿkᴀ′nemᴀn^{niʿ} (34.3, 4), "his bones," as compared with ᴀʿkᴀnᴀn^{niʿ} (with unoriginal initial ᴀ for original u) "bones"; negutōʿkuʿkwe (26.17), "one kettle full," with ᴀʿkuʿkwᴀ (with original initial ᴀ, as shown by the evidence of Cree, etc., but unoriginal medial u for e). As I have stated previously, in part such differences in quality and quantity go back to proto-Algonquian, and in part they are analogical.

§10. It should be pointed out that kewīnä′tepīgi (46.32, 33), "on your brain," is really a recomposition for kīnä′tepīgi (in accordance with the principles enunciated by me years ago); but the first form has now become ceremonial.

Why tᴀʿswi and mānwi- appear as tᴀʿsō- and mānō-, respectively, before the inanimate copula -ʿsen- (and its derivative -ʿse-) is unknown to me. (See 98.33; 98.34, 35; 98.35.)

At 114.30 äʿnīmä′gōnā^{d}tci, "he hangs it (an.) higher," contains a contraction of the stems nīmä- and ᴀgō-.

§12. At 142.10 nᴀnātu- and -wäwä- yield nᴀnātwäwä-. (See Bull. 95, Bur. Amer. Ethn., p. 39.)

§20. The medial -i- used for emphasis or rhetoric is common enough in the Indian texts. Examples are äʿciʿse′nōʿig^{kiʿ} (174.1), äʿwīʿpwāwipītigāgwīʿiyāg (150.38), tōʿkī′ʿini^{d}tcini (20.6), nōtāgä′ʿiyāni (168.5), wä^{d}tci tᴀʿcinäneʿciwᴀnātᴀʿᴀmōʿiyāge (160.17), wīʿᴀnemipepyä^{d}tcināgä′ʿiwᴀg^{kiʿ} (152.6), wīʿmāmīʿke^{d}tcäwīʿiyägoʿᴀ (150.34). (See also 20.6; 22.21; 52.16; 56.3; 100.19; 170.38, etc.)

§21. A double instrumental particle occurs at 40.16.; such an occurrence in Fox is rare, though comparatively frequent in some Algonquian dialects.

§24. Observe that keteminā′tīweni (78.24), "pity for each other," is an abstract noun built upon a reciprocal verb.

§25. The whole subject of reduplication in Fox has been inadequately treated. It is not my purpose to revise this section in its entirety, but to cite a few interesting cases from the Indian texts in this volume: ᴀʿsᴀʿᴀʿsāw- (54.6, 7), [in äʿᴀʿsᴀʿᴀʿsāwānᴀgīgwä^{d}tcigäʿ "and he had brown eyes"], inᴀʿinᴀnōʿkyä- (144.23, 24), inäʿinäne- (144.23), segiʿsegiʿk- (100.38), nīʿcinīʿci- (142.32), pᴀʿtᴀpᴀʿtäpwā- (98.18, 19) pepyäʿt- (138.26; 152.9; the stem is pe-; -ʿt- is postverbal see a parallel case explained on p. 39, Bull. 87, Bur. Amer. Ethn.), pyäpyätwäwä- (168.9; the instr. -gaw- is used; the sense is "he made them come by beating his drum"), mᴀkᴀmᴀʻkᴀtäwī- (22.18; durative as opposed to intensive māmᴀʻkᴀtäwī, 22.19), mīnamīnawi- (82.41). Triplification of a verbal stem occurs at 82.41. Reduplication of adverbs occurs at 144.1, 2; 144.6; triplification of an adverb is found at 152.4; 152.22.

§30. The termination -nᴀgāwāʻi at 42.41 is perfectly regular but sufficiently rare to merit recording.

The phrase awi′tᴀʻ . . . nenʻkänetᴀ′gägo$^{\text{ʻᴀʻ}}$ (78.27), "you (pl.) would not think of it," is noteworthy, because the verbal termination is not in the table of the grammatical sketch; the ending, however, occurs according to my own knowledge in Kickapoo: see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 284.

As I have pointed out before, -ʻkᴀni occasionally occurs in the potential mood; an example is iʻca′wiʻkᴀni (146.20, 21); see the above-named report, loc. cit., and p. 612.

§§32, 34. The obviative plural of -gwäʻigi is -nigwäni; an example will be found at 142.8.

§33. I have previously pointed out that some participles take initial äʻ- instead of "vocalic change." An example is äʻpᴀʻtäʻtᴀmāgātcig$^{\text{kiʻ}}$ (138.20, 21), "those who lit (the tobacco);" per contra see Bull. 95, Bur. Amer. Ethn., p. 112.

For the general structure of the participle see Festschrift Meinhof, Hamburg, 1927, pages 407, 408. Forms conforming to the table given on page 828 of the grammatical sketch are to be found at 20.23; 144.33; 144.35; 146.21, 22; 146.29; 150.41, etc. The form -nᴀgwigi in the table when representing the third person animate plural as subject and second person plural as object, is a misprint for -nāgwigi. (See 168.26) For -nānᴀ (see Festschrift Meinhof), note pyätōnānᴀ at 144.14. For -wā^{d}tcini as third person inanimate plural, but involved in the third person animate plural intransitive, see 110.18.

§§33, 34. For obviatives of the participle see Fortieth Annual Report Bureau of American Ethnology, pages 346, 493, 495, 538, 612; Bulletin 87, Bureau of American Ethnology, page 39, Bulletin 89, Bureau of American Ethnology, page 26; as well as the Festschrift Meinhof, loc. cit. Note the obviatives -mᴀ^{d}tcin$^{\text{niʻ}}$ and -ini^{d}tciʻi at 146.30 and 86.44, 45.

§§33, 34, 41. For rare obviatives involving the third person animate, passive voice, see 108.11; 160.37; 168.33.

§§33, 41. For the participle of the indefinite passive, third person animate singular (-etᴀ), see 150.36. The third person inanimate plural of the very indefinite passive (independent mode -pi, conjunctive mood -gi), ends in -gini. (110.8.) The reference to äyōgini, "which are used," is misplaced.

§34. We really have surobviatives at 116.25, 26 and 146.4. Hence the peculiarity.

§§34, 41. A rare obviative occurs at 114.11.

It should be noted that the -gi of the conjunctive of the very indefinite passive has no obviative. (See 90.29.)

§41. The syntax is bad at 30.29, for the indefinite passive is used with an expressed agent.

Rare past subjunctives (third person animate) of the passives are to be found at 168.18; 168.29; 170.8.

A rare third person inanimate of the conjunctive of the indefinite passive, involving a "whenever" clause, -ᴀmegini, occurs at 108.17.

Examples of the very indefinite passive in -pi, -gi (on which see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 347, 613; Bull. 87, Bur. Amer. Ethn., p. 40; Bull. 89, Bur. Amer. Ethn., p. 67) may be found at 110.2, 3 and 162.5.

An example of -īnᴀmegi (on which see Bull. 72, Bur. Amer. Ethn., p. 70; Bull. 89, Bur. Amer. Ethn., p. 26; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 286, 613) occurs at 42.14.

For the passive in -we^{d}tci, of which I have spoken more than once, see 28.42. The form -āwe^{d}tci (22.32; 22.34) plainly belongs somehow in this series.

The passive in -äweniwi- occurs at 28.26.

The word änwäwä′‘ā‘sut^{ᴀ}‘ (110.35) is in structure an -ā‘so- passive; but it idiomatically means "drum."

A new isolated passive in -äwe‘si-, ä‘kᴀnōnäwe‘si^{d}tc^{i}‘, "he was spoken to," occurs at 60.5.

§45. Examples of the ceremonial vocative plural exclusive, animate singular, ne— nāte are to be found in neme‘cōme′‘senāt^{e}‘ (58.39; cf. 68.3), "our grandfather," and nō‘ci‘semenāte (46.38), "our grandchild."

The word nekete‘sīme′nānᴀn^{ni}‘ (150.42) is an obviative; otherwise it is explained on page 539 of the Fortieth Annual Report Bureau American Ethnology.

The word ketᴀ‘kwᴀ′tōmwāw[i] (62.29), "your (pl.) weapon," must be translated in English "your (pl.) weapons."

At 62.35 we have kemᴀ‘ckutä′menāgi, "on our (incl.) prairie;" the second normal n of -nān- is elided before the locative ending. (Cf. §12 of the grammatical sketch.)

§47. The obviative plural of īniyᴀ is īniyä‘ᴀ (22.42; 24.1); compare mā‘ī′yä‘ᴀ from mā‘ī′yᴀ. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 288, and Bull. 95, Bur. Amer. Ethn., p. 40.)

References to the published grammatical sketch are not practical in the following:

A transitive form in an anticipatory sentence, to be associated with the forms discussed by me (p. 613 of Fortieth Ann. Rept. Bur. Amer. Ethn.), is nᴀtawänemāgw(e) at 26.39.

For äʿcinᴀtotāʿsiga′wᴀge^{d}tc^{iʿ} (150.37) and nᴀtotā′ʿsᴀge^{d}tc^{iʿ} (150.39), see Fortieth Annual Report Bureau American Ethnology, pages 495, 538; Bulletin 89, Bureau American Ethnology, page 27.

At 142.15 we have äʿpyätewänetᴀg, which is explained on pages 40, 41, Bulletin 87, Bureau American Ethnology.

Loose composition with cäʿcki, "only," incorporated within the verbal compound occurs at 162.2, 3.

A particle is verbalized at 144.28.

A very curious type of composition, kekīgänowi kenᴀgᴀmōne′nānᴀn^{niʿ}, "our gens festival songs," occurs at 82.19.

Very strange is also äʿpyänetīwe′gāwā^{d}tc^{iʿ} (170.39), "they danced the Captive Dance." Of course the medial -w- is the element discussed by me formerly.

Note that myäwi, "road" (with elimination of -wi), appears in a verbal compound immediately before the instrumental participle -ʿkaw- (transformed phonetically) at 104.28; there are parallels for this.

Wholly anomalous is nīʿkᴀnōnäʿi (50.21, 22), "I shall speak." Morphologically it would seem as if this belonged somewhere in the series discussed by me on pages 40, 116, of Bulletin 95, Bureau American Ethnology; but the meaning is unfavorable to this hypothesis, unless there is an error in rendition in Bulletin 95.

The morphology of äwᴀtōnᴀgwigi (54.16; 54.42), "those (an.) whom they took away from us," is so far unique.

The syntax at 56.30, 31 is anomalous if the text is correct.[1]

A breach of concord occurs at 116.2, 3.

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[1] Books, etc., referred to in this section are not given in the List of Works Cited, p. 189.

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